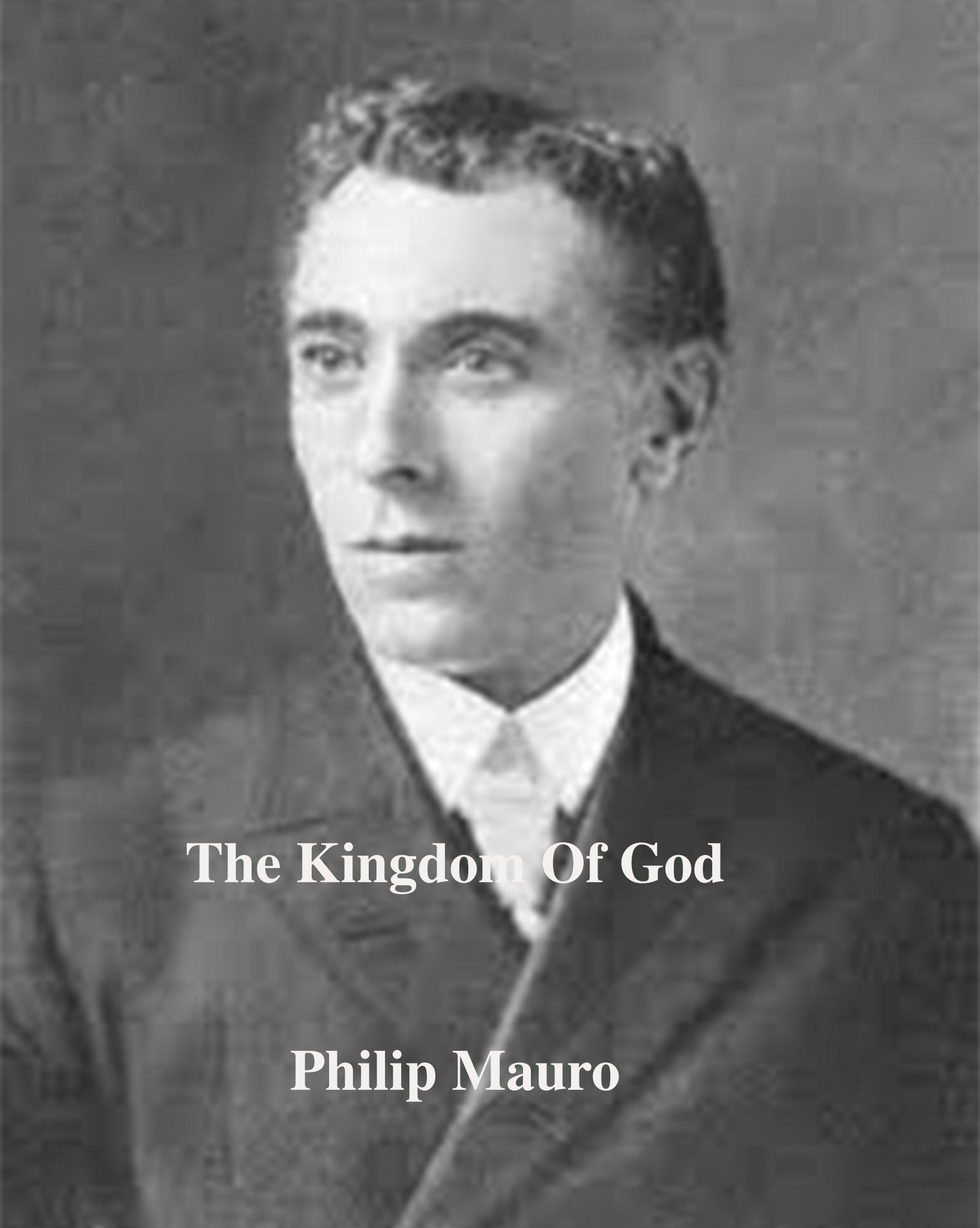




The Kingdom Of God

Philip Mauro

THE KINGDOM OF GOD

What Is It?—When Is It?—Where Is It?

AN ANSWER TO MR. PHILIP MAURO'S
"GOSPEL OF THE KINGDOM"

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WITH AN INTRODUCTION BY

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*A Review of Mr. Philip Mauro's Book
"The Gospel of the Kingdom"*

DEDICATION

This book is dedicated to all
Who love our Lord Jesus Christ
In sincerity and truth; and
Who seek, by earnest faith and patient Study,
To know the mind of Christ,
Revealed in His Written Word.

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FOREWORD

Mr. Mauro could have written his book, "The Gospel of the Kingdom," without criticizing the doctrines he seeks to confute, and without holding up to judgment those who teach these doctrines.

He could have taken the Scripture, which he believed made manifest the falsity of the doctrines and the mistake of the teachers, and have let the light be the revelation of the error, and the condemnation of those who taught it.

I could have written this book of mine against the doctrine of the kingdom, which Mr. Mauro teaches without reference to Mr. Mauro himself, save in the most incidental and uncritical manner. I could have taken up the theme of the kingdom, started with purpose and covenant of God, drawn the portrait of the King, and allowed the Scripture, step by step, to so proclaim the truth that the scheme as Mr. Mauro presents it would, in the heaped up evidence and the clear unhindered light of Scripture, have seemed like a very travesty.

Mr. Mauro chose to write his book, not only as an assault upon a cherished line of teaching, not only with keen belittling of the doctrines, but as an uncompromising blow against a Bible teacher, criticizing him in terms which, if true, would ruin his reputation as such and destroy the work he has done.

The book was also written, and this is not only freely admitted, but also boastfully proclaimed to be one of its chief merits, as a challenge to all who hold and teach what this great teacher, Dr. C. I. Scofield, taught; a challenge which it is proudly affirmed has not been, and cannot be, answered; and therefore carries with all its biting words a personal indictment against every one who holds the kingdom doctrine as Mr. Mauro denies it.

My object has been, not only to disprove the book, the untruth of its teaching, but to reveal Mr. Mauro himself as a dangerous teacher, misapplying Scripture, misplacing truth, perverting it, and thus, dishonoring the Word of God; seeking to destroy that which he once so ardently sought to build, and now denounces as without foundation.

I. M. Haldeman.

INTRODUCTION

The Bible, God's Holy Word, is a harmonious whole. In its sacred pages we find a progressive self-revelation of God and also a revelation of the eternal purpose, which He purposed in Christ Jesus our Lord (Ephesians 1:2). God in His majestic, solitary eternity knew the end from the beginning for He is omniscient. With Him there is no future. Before He ever revealed Himself in Creation, He knew what would happen time. He knew before the foundation of the world that this earth would become the scene of sin and death, and that man, created in His own image would be dragged down from his lofty position and become alienated from His Creator.

Then before the foundation of the world He purposed something. This purpose is rightly called "the eternal purpose." All He purposed is in Him and for Him, by whom He also created all things, the Son of His Love, whom we now know as Christ Jesus our Lord. This eternal purpose concerns redemption and the ultimate victory of God, when sin and death will be no more and God will be all in all. This eternal purpose is revealed in the Bible from Genesis to Revelation. It is the golden cord that binds the sixty-six books together, so that they become the Book of Books, the revelation of God. Ignore this eternal purpose in its gradual unfolding, its full revelation and its promised glorious consummation, and the Bible becomes a mass of bewildering statement, which even the keenest mind cannot unravel. The ignorance as to God's eternal purpose and its subsequent revelation leads to the rejection of the Bible as the inerrant Word of God and opens the way to infidelity.

How then is this eternal purpose revealed? It is revealed in different ages or dispensations. An age, or dispensation, in Scripture is a period of time with a definite beginning and a definite end in which God reveals and dispenses His truth according to this eternal purpose. There was an age before the flood that ended with that great judgment. That age was followed by the Patriarchal age; then came the law dispensation, the Jewish age. We are living in another age, or dispensation, of which our Lord and His Apostles speak. According to the parables of the Kingdom (Matthew 13) this present age began with the sowing of the

seed in the field (the world) and it will end with the harvest, the ingathering of the wheat and the burning of the tares. That the use of the word “age” or “dispensation” is not an unscriptural invention may be learned from the opening verses of the third chapter of Ephesians. Here the inspired Apostle speaks of a mystery, which in other ages, that is, in the preceding ages, or dispensations, was not made known unto the sons of men. This is definite proof that there were former ages and that now there is an age in which we live, in which God reveals a formerly unrevealed mystery. Our age is followed by another dispensation “the dispensation of the fullness of times.” In this coming age all things will be gathered together in one in Christ, both which are in heaven, and which are on earth (Ephesians 1:10). For the sake of simplicity we reduce the ages, or dispensations, to three:

1. There is an age of Preparation. God began to prepare for the revelation of His eternal purpose on the very threshold of human history. As soon as man fell He announced His purpose (Genesis 3:15). After many centuries had passed which demonstrated the hopeless ruin of the race, He called Abraham and made with him and his seed an oath-bound covenant. To Abraham He gave the promise of the seed and the promise of the land. Then appeared the nation Israel of whom the prophet says “You only have I known of all the families of the earth” (Amos 3:2). Of this nation we read that to them belongs adoption, glory, the covenants, the giving of the law, the service of God, the promises, “whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever” (Romans 9:4-5). The age of preparation covers the history of Israel, the earthly people of God. In history, in type, and in prophecy. God announced over and over His redemption. “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow” (1 Peter 1:10,11). The age of preparation ended with the coming of the

Son of God, born of a woman, made under the law. He came as the minister of the circumcision for the truth of God to confirm the promises made unto the fathers (Romans 15:8). The preparation for the full revelation of the eternal purpose ended when Israel rejected her King when He died on the Cross, arose from the dead, and ascended into heaven to take His place at the right hand of God as the glorified Man.

2. The age of preparation is followed by the present age, which we call the age of participation. It began with the Advent of God the Holy Spirit, who has brought the full revelation of the eternal purpose. That which was not made known in former ages is not revealed. What eye had not seen, nor ear heard, what God had prepared for them that love Him, is not revealed unto us by His Spirit (Isaiah 64:4 and 1 Corinthians 2:9, 10). God invites to participate in His Son, to become partakers with Him, to share His Sonship, to become one spirit with Him and to share His inheritance and His glory. It is the highest and the best that God can offer. It is the fullest revelation of His eternal purpose. And this present age ends when this purpose, the completion of the church, the body of Christ, has been reached and the fullness of the Gentiles has been gathered in and joined to the Head in glory.
3. The last age before eternity begins and time is no more, is the age of consummation. It begins with the visible, personal, and glorious, return of the Lord Jesus Christ. With His return all will be accomplished which was spoken by God's holy prophets. The long promised kingdom will be established on the earth with Jerusalem as its glorious capital. The long dispersed nation of Israel will be re-gathered and regenerated. Nations will learn war no more but worship the King. The curse will be removed. It is the age of glory and after a thousand years will merge into the new earth and new heaven. These dispensational truths concerning God's eternal purpose in Christ Jesus our Lord are the true key to the Scriptures. They

unlock the treasures of the Bible, inspire confidence in His revelation and unfold its inexhaustible wisdom.

Of late, the pen of a prolific writer has attempted to discredit these dispensational truths. One expects such attacks from the camp of modernism, which denies every word of what we have written and has no use whatever for the act of prophesy. However, it is deplorable that these attacks should come from one who, in his early life as a Christian, gave such promise and who once held these great truths, which he now attempts to destroy. It must make angels weep and demons laugh. Also, these attacks in which Scripture is masterfully twisted have come at a time when the remnant of the true church needs, more than at any other time, encouragement to continue in its patient waiting for the coming of the Lord. They come at a time when the horizon is ablaze with the signs of the times, heralding as never before the soon fulfillment of prophecy. And here is one who lends himself readily to lead God's people back into the fogs and mists of a theory, which, as far as the true Bible Study is concerned, works confusion worse confounded.

Before the writer is a communication, which was received by him from an outstanding Englishman, Christian, and Scholar, with whom the writer for many years has had a great fellowship in correspondence. Sir Robert Anderson, K.C.B., was one of the advisors of the late Queen Victoria. He was head of the famous Scotland Yard in London. His great books are considered most valuable contributions to knowledge of the Truth of God.

The first pamphlet Mr. Philip Mauro wrote on "The Kingdom of Heaven—What is it?" fell into his hands. The pamphlet has 72 pages and of these pages Dr. Anderson wrote: "They display ignorance and error of the kind that fostered the infidelity of the 18th century, while they seek to discredit truths which marked the Evangelical revival of the 19th. Here I write with personal feeling; **for, early in my Christian life, I was drifting toward skepticism under the influence of the errors**

he advocates, and I was rescued from that peril by the very truths, which he tries to undermine.” Read these words over again! He also detected that spirit in this pamphlet, which characterizes all the writing of Mr. Mauro. Dr Anderson wrote—“If this pamphlet had been written in a humble spirit by some simple-minded Christian, it might call for a gracious treatment.”

Still more saddening it is that Mr. Mauro should attack the teaching of a brother and his work, who is no longer here to defend himself.

All true lovers of the Word of God, and especially all students of prophecy and dispensational truths, will be deeply grateful to the Pastor of the First Baptist Church of New York City, and life-long able student, and exponent of prophecy, for his masterly book, a Review of Mr. Philip Mauro’s book, **“The Gospel of the Kingdom.”** All who read this volume, and we hope there will be many thousands, will agree with the writer, that it is not only most timely, but that it is one of the very best ever written by Dr. Haldeman.

It is remarkable for several reasons. Remarkable for the way it meets the arguments of a professional lawyer. Remarkable for the courageous loyalty to the Truth of God and most remarkable in the constructive setting forth of prophetic—dispensational truths. The whole book breathes a sincerity and earnestness, which must impress every reader.

He has more than answered Mr. Mauro’s arguments, which are nothing but a re-statement of the post-millennial theories. He has literally annihilated the mode of Bible interpretation and he has exposed Mr. Mauro as a most unsafe teacher. Mr. Mauro characterizes dispensational teaching as “novel,” a “fabrication” a “concoction,” and a humanly derived system, that has been imposed upon the Bible and not a scheme of doctrine derived from it. Dr. Haldeman more than meets this challenge. Well does he say: “But when once this principle of denying the literal, and expounding the plain statements of the

Word of God by spiritualizing them, is accepted, and put into practice, there seems to be no limit where human imagination may not carry the would be expositor.” On the other hand the dispensational truths of the Bible, if discerned and believed, have an ennobling effect upon the child of God.

“Dispensational teaching fills the student with spiritual intelligence, cultivates spiritual discernment, impresses him with a deeper reverence for the Bible, not only for the truth of it, but the manner of its revelation, for its own essential construction; as he learns to divide the Word of Truth according to the mind of Christ. The bible becomes a miracle and its own defense.”

To these well-chosen words of Dr. Haldeman the writer desires to add something. The fact remains that to find the deniers of the inspiration and revelation of the Bible, the deniers of the faith, of the Deity of our Lord and His most precious work on the cross, one must go to the camp of those who call dispensational truth, prophetic truth, a “fabrication” and “a concoction,” and who sneer at these truths. No infidel modernist is found amongst those who love His appearing and who believe in the literal fulfillment of God’s prophetic promises.

One of the most astonishing statements, which Dr. Haldeman exposes, is Mr. Mauro’s invention that the house of David, as an earthly thing, has been cut off forever, and that the Jewish nation and race has been done away with. He makes the bold assertion, that the warning given by the prophet Nathan against David, because of his sin against Uriah, that the sword should never depart from his house, was climacterically fulfilled when Christ died. Says Dr. Haldeman; “On page 102 Mr. Mauro writes what might well make the heart of every Christian to quiver. He says: “The promise was fulfilled when the sword of judgment was sheathed in the bosom of the Son of David; for by that stroke (the death of Christ) the house of David was cut off, and cut off forever as an earthly thing”—It is an astounding

exegesis and may fittingly be called ‘novel,’ an exegesis that would make the cross of Christ, instead of a divine memorial of forgiving and atoning love, an expression of perpetual judgment against, and a perpetual remembrance of personal sin against, one of His own.” Well said!

But, read the book and find the great help it gives to us all in the clearest and most Biblical re-statement of the dispensational truths Mr. Mauro attacks. If Dr. Scofield were still amongst us he would surely take care of the case, but he has found in Dr. Haldeman an able defender, one who fully endorses our departed brother’s great work, the Reference Bible. Says Dr. Haldeman: “Dr. Scofield is not here. He cannot defend himself. But the Word of God defends him and sustains him.”

A. C. Gaebelin

A Review of Mr. Philip Mauro's Book, "The Gospel of the Kingdom"

MR. MAURO'S OBJECTIVE

In his book, "The Gospel of the Kingdom," Mr. Philip Mauro teaches that the Son of God did not come into the world to set up the kingdom of God in Israel. He came into the world for one purpose only, to die as a sacrifice for sin, rise from the dead, ascend to Heaven, and by the preaching of the Gospel and operation of the Holy spirit establish on the earth a kingdom of regenerated people, a kingdom wholly spiritual; and from the throne in Heaven as the throne covenanted to Him in David, reign over this spiritual kingdom as its spiritual and invisible King forever.

Mr. Mauro specially repudiates "dispensational truth," the doctrine that God's dealings with man are divided into ages or periods, in each of which He manifests a distinct characteristic both of Himself and His dealings.

Dr. C.I. Scofield, in his footnotes to the edition of the bible popularly known as "The Scofield Bible" affirms that our Lord **did** come into this world to set up the kingdom of God, primarily, in the Jewish nation. Since His rejection by that people, the kingdom in Israel has been postponed, and the Church as the foreseen spiritual Body of Christ has been brought in and is now in process of formation. When the full membership of the Body of Christ shall have been called out; the Son of God will come, translate the completed Church to meet Him in the air, take her to Heaven to the place "prepared," and after a specific, but brief season, appear with her in glory, set up the kingdom of God in a restored and reunited Israel and take His place upon the throne covenanted to Him in Jerusalem. The Church as a select company of elect and ordained co-rulers dwelling in Heaven, will reign in His name **on** and **over** the earth.

Dr. Scofield also teaches that the history of God in relation to man is a history of dispensations, and that it is only by recognizing these dispensations and taking care not to confound the teaching of one with another that contradiction and confusion may be avoided and the Bible intelligently and spiritually understood. The one supreme text, which the dispensationalists take as their motto, is the following:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the Word of Truth.**" (2 Timothy 2:15)

Mr. Mauro's objective in the book he has written is to demonstrate this teaching as unscriptural and Dr. Scofield a false and deceiving Bible teacher.

Dr. Scofield, he tells us, came under the influence of a more than ordinarily gifted teacher of "Plymouth Brethrenism." This man had remarkable power to present what Mr. Mauro styles as "Dispensationalism." Dr. Scofield became enthusiastic for the doctrine, was carried away by it and, eventually, became its proponent in this country and in England. He was so effective that he succeeded in getting his notes bound up with the universally known Oxford edition of the Bible and under the suspicious form of publication started his "Notes" as the widely advertised and well-known "Scofield Bible."

So deceptive, so dishonoring to the Word of God does Mr. Mauro conceive Dr. Scofield's teaching in these notes to be, that he has felt himself called, if not actually inspired, to write his "Gospel of the Kingdom," which he firmly believes will overthrow "Dispensationalism" and deliver the professing Church from the disaster of Dr. Scofield's teaching.

It is true, wherever English is read or spoken there are multitudes, who at the mention of Dr. Scofield's name will rise up and call him blessed. They will do so because they have been led by him into a deeper study of the Bible, a more reverent and sustained faith in it, joy in the living God and hope in a saving and Coming Lord. This is true, not only among those in ordinary walks of life, but also, among those who occupy the office of preacher and teacher.

Nevertheless, so inimical to the glory of God and the spiritual life of Christians does Mr. Mauro consider the Scofield Bible to be he makes the most astounding appeal ever issued. He actually makes an appeal to stop the **further publication and sale of it.**

This appeal may be found on pages 5, 6, and 48, of his book.

He says: "The Scofield Bible has usurped the place of authority that belongs to God's Bible alone."

"It is a matter of grief to me that a book should exist wherein the corrupt words of mortal man are printed on the same page with the holy Words of the living God; this mixture of the precious and the vile being made an article of sale, entitled a "Bible," and distinguished by a man's name."

"I trust that my readers may be moved to join in a solemn protest against the further publication and sale of a book that many unwary children of God accent as a 'Bible,' and which contains so grievous a misrepresentation amounting to a vilification of the holy law of God." (He says this in connection with his criticism of Dr. Scofield's teaching on Law and Grace.)

Mr. Mauro holds Dr. Scofield responsible for the wide extent of dispensational teaching.

Mr. Mauro claims that this teaching, which Dr. Scofield so intensively presents, to use his own suggestive terms concerning it, is a "Humanly contrive," and "concocted" system, a system that has been imposed upon the Bible, not a scheme of doctrine derived **from** the Bible. Dr. Scofield, he informs us, was so "infatuated" with his own "theory" that he has woven it into the very warp and woof of the Bible. He has done this "cleverly." When certain plain statements of Scripture would upset his "theory" he ignores those plain statements, and passes them by without even a reference. That is to say, Dr. Scofield is not sincere, he really is not honest, neither honest with his readers, nor honest with the Word of God. He is an actual deceiver by what he does not tell. He seeks to "fabricate" support for his "novel" and "pernicious" doctrine. He closes his eyes to the Scripture, which flatly contradicts his theory. He makes promises and does not keep them. He promises, for example, that a complete list of references will be given in his "Summary" to all the great truths of Scripture, but instead of keeping that promise, passes over text after text concerning the "Kingdom of God," and never refers to them; texts wherein he could have put his readers in the light, but which he prefers to avoid, leaving them deliberately in the dark.

This is the portrait Mr. Mauro draws of Dr. Scofield. These are the somber colors in which he paints him as a Bible teacher; this is the amazing revelation he gives of the Scofield Bible to the thousands who have found it, as they have believed, the inspiration for a more intelligent and continuous study of the Bible as the infallible Word of God.

But, Mr. Mauro would make the Scofield Bible an illegitimate and bastard Bible. He does not even call it a Bible. To him it is a “book,” nothing more, a book which assumes to be what it is not, a book which, because of its counterfeit character, a counterfeit so adroit and so easily deceiving the “unwary children of God,” that it should be stopped. He would make the Author of this book, which is passed off as the true Bible, an unworthy teacher, substituting his human thesis and personal “fabrication” for the Word of God.

Instead of honoring him as people have been mistakenly doing, they should repudiate both him and his notes as a partnership of the rankest deception.

Keep it fully in the mind, therefore, this is the objective of Mr. Mauro in the book, “The Gospel of the Kingdom,” **the dishonor of Dr. Scofield as a bible teacher and the total ruin of the Scofield Bible.**

Nor is there any mistaking the character and intent of the language used, nor the style of it. There is in it a cool cynicism, a self-complacency expressing itself as though it were a final authority, an accent of superiority which is only another name under Mr. Mauro’s pen for contempt, contempt for all who are bound by the yoke of the Scofield teaching, and a soft, bland pity for the folly of those who still deceive themselves with the Scofield Bible.

It is impossible to read “The Gospel of the Kingdom” and not see that a blow has been struck against Dr. Scofield’s character as a bible teacher and the “Notes” which he gave his life to produce.

It is a brave blow – this against Dr. Scofield. A blow he is not here to answer.

MR. MAURO'S CONFESSION

Mr. Mauro makes the following full and open confession of his past history as a professed teacher of the Bible.

On pages 5, 6, and 9, of his book he says:

"I was myself one of their number (those who held and taught what Dr. Scofield teaches, the doctrine of the dispensations), for so long a time that I can but feel a tender consideration, and a profound sympathy likewise, for all such."

"It is mortifying to remember that I not only held and taught these novelties myself, but that I even enjoyed a complacent sense of—superiority—because thereof, and regarded with feelings of pity and contempt those who had not received the 'new light' and were unacquainted with this up to date method of 'rightly dividing the word of truth'."

"I was among those who eagerly embraced it (upon human authority solely, for there is none other) and who earnestly pressed it upon my fellow Christians."

Thus Mr. Mauro became an insistent preacher and teacher, endeavoring to impress upon Christians, doctrines which he now denounces as "novel," a "fabrication," a "humanly contrived," a humanly "concocted," scheme, a "scheme" imposed upon the Bible, a system of teaching, not only "contrary" to the Bible, but "Grotesquely absurd."

For a "long time," "many years," he continued in his insistent endeavor to fill Christian minds with this "grotesquely absurd" doctrine, so "flagrantly" contrary to the Word of God, a system wholly of man and in no wise of God.

Through all these long years therefore, Mr. Mauro was teaching with all the ability and enthusiasm of which he was capable what he now with the same degree of intensity is seeking to demonstrate and prove to be utterly false, having the same feeling of complacent superiority and the same feeling of pity and contempt for those who have not attained to his **recently achieved knowledge**.

Thus Mr. Mauro unhesitatingly confesses that for ten years he was **a teacher of that which was untrue**; for many years he was, **therefore, a false teacher of the Bible**; for all these years he was leading hundreds, if not thousands, astray, giving them **error for truth, darkness for light**.

Every denunciation he makes of that earlier teaching to which he gave himself so unreservedly, brings the sound of a haunting voice which says in protesting tones:

"And yet, you antagonized just as bitterly those who did not receive your teaching **then**, as you put them **now**, in the pillory of your mental judgment. In that earlier day you poured out Scripture after Scripture to buttress your teaching, with an interpretation you now say was wholly false.

"How do we know you are any more right with your interpretation of Scripture today?"

I leave that question for Mr. Mauro to answer to a public that must necessarily feel uncertain of a guide who, after he has led them a long way on the road, tells them he has led them **completely astray**.

Whatever else may be questioned, Mr. Mauro stands confessed by his own standard of today as a False Bible teacher of many years.

MR. MAURO'S INITIAL BLUNDER

On pages 8 and 9 of his book, Mr. Mauro makes the following positive statement,

“The entire system of ‘dispensational teaching’ is **modernistic** in the strictest sense; **for it first came into existence within the memory of persons now living; and was altogether unknown even in their younger days; It** is more recent than **Darwinism.**”

“A system of doctrine that contradicts what has been held and taught by **every Christian expositor and every minister of Christ** from the very beginning of the Christian era—suddenly made its appearance in the later part of the nineteenth century.”

Without replying to that statement directly, without discussing whether it be true or false (and he who is bold enough or reckless enough to declare that dispensational teaching contradicts and therefore is contradicted by **every Christian expositor** and every **minister of Christ** from the beginning of the Christian era should be fully qualified to make the statement; should be profoundly acquainted with the Bibliography of the Church from the beginning of the Christian era, a subject requiring as one may well believe—a life time study, not in spots, but in documentary sequence and connection before an ex cathedra utterance could be possible or even legitimate); but assuming for the argument sake that Mr. Mauro is fully equipped to make the statement, that he has patiently gone through the records of the centuries and has given a full and fair examination in **every case of every minister** from the beginning of the Christian era, and has all the evidence marshaled to prove his claim, even with that Mr. Mauro in putting forth such a statement (a statement bound to bristle with interrogation points) has made a blunder.

His blunder lies in the fact that he makes **anciency or recentcy** of dispensational teaching an issue.

Neither anciency nor recentcy is to be taken as a standard by which to judge the merit or demerit of dispensational teaching.

I am well aware that some of the profoundest of errors have been embalmed in the dust of ages, and some of the most vital truths have had only a recent discovery.

That our Lord Jesus Christ was **not** Virgin Born; that He was a good man, and nothing more; that His death was a martyrdom and not an atoning sacrifice, are doctrinal teachings which have behind them the credit of ages, and a list of advocates whose names are counted among the great.

Some fundamental truths of Christianity have, relatively, the stamp of recentcy.

“Justification by faith,” broke on the ears of a startled Europe with Luther proclaimed it, and was met by fire and sword from those who had been steeped in the ages long system of penance and good works.

Justification by faith was denounced as “new,” “novel,” “grotesque,” “contrary to Scripture,” “contrary to the mind of God,” “the doctrine of man,” “the inspiration of the Devil,” “a pernicious preaching,” “full of peril to the Church and the souls of men.”

Luther at Worms confronted sanctified error, clothed in the authority of time. He faced death, because he taught that which denied ancient error, and sought to bring in truth, fresh as the morning.

He was a renegade and traitor, and his life in the balance, because he did not stand by that false doctrine which had been taught by all who were called great.

But justification by faith was not new. It was not novel. It was old, very old, as old as the Bible, but it had been hidden under the rubbish of years, under the deceptive guise of anciancy.

The issue about dispensational teaching rises far above whether it be recent or ancient, whether old or new.

There is one issue and only one.

It is this: Is dispensational teaching, with all it involves, to be found in the Word of God, in Holy Scripture?

Mr. Mauro's blunder is a grave one. He sets up an issue that does not exist.

Therefore the question—Whether Darwinism is older than Dispensationalism need not be considered.

MR. MAURO'S MISINTERPRETATION OF HOLY SCRIPTURE

Strong as this arraignment may appear, it is, in reality, not strong enough; for, when looked at in the face of plain Scripture statement, his misapplication, misinterpretation and thoroughly unjustifiable exegesis will be found to be very close to a denial of the Word of God.

They are inspired by Mr. Mauro's determination to permeate the Christian Church with his personally developed theory that the kingdom of God is not in any sense an earthly kingdom; that the nation of Israel has not and never has had any part in the purpose of God in relation to the kingdom of God. Mount Zion, Jerusalem, the Jew and Israel are figures of speech, proving the kingdom of God is not an earthly kingdom, but is, as he insists, spiritual and Heavenly.

Mr. Mauro's method is, primarily, to evacuate all literalism from the promises and prophecies of the kingdom; and where he cannot eliminate the literal emphasis, to pervert the Scripture both in its meaning and application.

I propose under this general head to set forth, almost at random some samples of Mr. Mauro's method.

On page 120 of his book he says:

"The earthly kingdom had no place at all among the purposes He (Christ) had come to accomplish."

Let us turn at once and read what the Scriptures have to say about God's covenant with David and the establishment of an earthly kingdom of Christ.

"I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations."

This covenant us set forth more fully in Psalm 132:11.

"The Lord hath sworn in truth unto David; **he will not turn from it**; of the fruit of thy body will I set upon thy throne."

The fruit of David's loins is specialized as a King whose throne and kingdom shall be established forever; as it is written;

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish **his** kingdom." (2 Samuel 7:12)

By no means can this royal seed find its fulfillment in Solomon. Its application is to a son and king who shall live and reign forever.

Let us hear what Micah says about a son who should be born in David's royal city.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." (Micah 5:2)

There are certain definite things to be noted here: There is to be born in Bethlehem (David's Royal city) a **ruler**.

The word for "**ruler**," signifies one who has "dominion"—as a king has dominion.

As he will be born in Bethlehem, in Judea, he will be born king of Judea, a "**born king of the Jews**."

It is further stated, and definitely, that this ruler to be born in David's city and therefore of David's line, should pre-exist his human birth; as it is written: "Whose goings forth have been from of old, from everlasting."

It signifies that from all eternity he has been the out-going, forth putting and manifestation of the invisible God. His birth will be the final out-going and manifestation of God. He will be God incarnate, God manifest in the flesh.

Now read the prophecy of Isaiah in respect to this ruler who is to come forth as such, unto God, out of Bethlehem of Judea.

“Now unto us (Israel) a child is born, unto us a son (Son of God) is given; and the government (dominion, Rulership of a king) shall be upon his shoulder, (symbol of upholding power); and his name (name stands for character) shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father (Father of the everlasting age), The Prince of Peace.”

There is only one being ever born into this world of whom it could be said he preexisted his human birth. In that preexistent state He was the outgoing of God, born a child, yet the mighty God, a babe in a woman’s arms, yet the everlasting Father; even Him of whom Matthew writes that He was, “Son of David,” “born king” of the Jews—Jesus of Nazareth.

But let us hear the rest of the prophetic pronouncement: “Of the increase of his government (His reign) and peace there shall be no end.”

But where?

Not in heaven.

Nay! **Here upon the earth.** As it is further written:

“**Upon** the throne of David, and upon his kingdom” (Isaiah 9:7)

How long?

Read to the end of the statement:

“To order it, and to establish it with judgment and with justice from henceforth even **for ever.** (Isaiah 9:6, 7)

When Gabriel came to Mary to announce to her that the Almighty God had chosen her to be the Mother of His Son, the angel said:

“He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the **throne of his Father David**;

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” (Luke 1:32, 33)

That there shall be no mistake concerning the location of the throne of David and the place of ruler-ship, God the Father has spoken:

“Yet have I set my king (the king covenanted by Him to David) upon my holy hill of Zion.” (Psalm 2:6)

That no spiritualizing scheme may vacate “Zion” of its earthly and fixed location; it is written:

“Beautiful for situation, **the joy of the whole earth**, is Mount Zion, on the **sides of the North**, the city of the great king.” (Psalm 48:2)

Our Lord Jesus Christ identifies the city, He says:

“Swear not . . . by **Jerusalem**; for it is the city of the great king.” (Matthew 5:34, 35)

In that magnificent prophecy of his, Zechariah identifies Jerusalem and Mount Zion as one and the same, and the coming of the King to Jerusalem as the Son of David, and the city as his throne. He says:

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, **thy king cometh unto thee.**” (Zechariah 9:9)

All these scriptures quoted have to do with this world, with an earthly kingdom, the Jewish nation, Jesus Christ as a born Jew and a born king.

Then came that wondrous day when the King in fulfillment of the prophecy rode up the slopes of Zion into Jerusalem and the people, not yet betrayed by their leaders, met Him and cried aloud till the city rang again:

“Hosanna: Blessed is the king of Israel that cometh in the name of the Lord”; that is, in His will and plan, to set up the actual kingdom of Israel on the earth and there, at Jerusalem.

All this is a demonstration in face of Mr. Mauro’s positive statement that “the earthly kingdom had no place at all among the purposes Jesus Christ came to accomplish,” that it **did** have a place and a regnant place in the purpose He came to achieve; and the word of the prophet echo above all denial—“**Thy King cometh,**” “**Thy King cometh,**” as the divine assertion, as we now read it, in the past tense. He **did** come to be king of the Jews and reign over the Jewish nation as a part of the kingdom of God.

But Scripture had announced beforehand that the nation would abhor Him, despise and reject Him. (Isaiah 49:7; 53:3.)

Through the leaders of the Nation He was brought to Pilate’s bar and at their merciless insistence sentenced to crucifixion and death.

Over His cross Pilate caused to be written these undying words:

“This is Jesus the king of the Jews,” (Matthew 27:37)

On the day of Pentecost the Apostle Peter explained to the assembled Jews the meaning of the manifested power of the Holy Spirit on that day. He said:

“**This is that.**”

“This is that which was spoken of by the prophet Joel.” (Acts 2:16) The prophecy of Joel, made hundreds of years before, is as follows:

“I will (saith the Lord) pour out my spirit upon all flesh (that is, **Jewish** flesh), -- before the great and the terrible day of the LORD come.”

The day when the Lord should gather the nations against Jerusalem, and bring them down into the valley of Jehosaphat; the day when He should cause his “mighty ones,” “His angels” to come down (from Heaven); the day when He would roar (the roar of a kingly lion, the command of a King) out of Jerusalem and “sit” in judgment on the Gentile armies in the valley of Jehosaphat (called the valley of Decision); the day when He would be the “hope of His people (Israel), when he would bring again the captivity of Judah.” That is, restore them to their own land in national government before Him; when the Gentiles should no longer “pass through Jerusalem,” (that is) should no longer pass through with the feet of the conqueror; that day when Judah should dwell forever, from generation to generation” in Jerusalem, and when the Lord should say;

“I am the LORD your God **dwelling in Zion**, my holy mountain.” (Joel 2:28-32; 3:1, 3, 112-17.)

All this was a prophecy that the Lord, the Son of God, would come from Heaven as David’s covenant son, the incarnate king, the “Sent of God” to sit in judgment against Judah’s foes, and to sit on David’s throne. Such a kingdom would be as our

Lord told Pilate, **not out of** the world, but **out of** Heaven, and therefore a **kingdom from** Heaven.

But this Coming of the Lord when He should be the hope of the earthly people and establish the kingdom should be preceded by the outpouring of the Spirit accompanied by remarkable signs in Heaven above and in earth beneath, “blood,” “fire,” and “Pillars of smoke,” and the turning of the people in prayer unto the Lord.

That this is the meaning of the prophecy of Joel is not only set forth plainly in the prophecy itself, but is both demonstrated and proved by the question of the disciples the moment the Lord spoke to them of the outpouring of the Spirit.

They said to Him:

“Lord wilt thou at this time (at the outpouring of the Spirit) restore again the kingdom to Israel?”

They asked this question because they knew the outpouring of the Spirit, according to Joel, must precede the setting up of the kingdom; and they were standing face to face with Him whom they believed to be Son of David, the Lord. How could they do less than ask the question? How could they expect less than that now He would fulfill the words of Joel to the letter and restore again the kingdom to Israel?

The Lord did not answer the question directly.

He said it was not for them to know the “times,” “the seasons,” the Father had placed in His own power. That is, there were certain secrets the Father kept to Himself. One of these secrets of Pentecost was the purpose of God to test the nation and give them another opportunity to receive their King.

In his address on that day Peter arraigns the nation as such for having rejected and slain their King. He takes up the sixteenth psalm, declares that David in it through the Holy Spirit is speaking of the resurrection of Christ, and facing the Jews, affirms that God had raised Him from the dead, had exalted Him to His own throne in Heaven; and that this risen Son of David had Himself poured out this Almighty power of the Spirit as witness that He was both Lord and Messiah, the Christ, the risen, immortal King of the Jews.

And herein was to be the testing again of the nation. Would they receive this Jesus of Nazareth whom they had crucified and slain as their Lord and King?

Later on, standing in the temple, and again arraigning the nation for the rejection and murder of their King, Peter says to the people:

“Repent ye therefore, and be converted, that your sins (as a nation) may be blotted out, so that (true rendering) the times of refreshing may come from the presence of the Lord (that is to say, that the complete fulfillment of the prophecy of Joel may take place).

And now let the reader mark the concluding words of Peter: “And he shall send Jesus Christ which before was preached to you.”

The true rendering of this apocalyptic verse should be as follows:

“And he shall send Jesus who was foreordained and predestinated unto you as Messiah.” (That is—as King.) (Acts 3:14, 20).

In plain English, about which there can be no legitimate question, Peter says:

“Repent as a nation of this ghastly sin, the rejection and murder of your King, and God the Father will blot out the sin by virtue of the blood of the Cross which He will

accept as the blood of atonement; and He will send this Jesus, who is now at His right hand, to be your national hope and your personal and only savior.”

If language is to be accepted in its plain import; if the record be, and it is, that Jesus of Nazareth was by birth and legal status, actual, historic prince of the house of David, officially, David’s Son and heir of David’s throne;

If the record is, and it is, that God swore David should have a Son to sit upon his throne, and this Son is Jesus of Nazareth;

If the record be, and it is, that David in the Spirit, as it is written in the sixteenth Psalm, foresaw that Christ as his Son in the flesh should die, but rise again to sit upon his throne;

If the record is, and it is, that Peter declared to the Jewish nation that God had raised Him from the dead (as David foresaw) and God had placed Him at His right hand as the Child born and the Son given (as foreseen by Isaiah) as the pre-existent One of Micah, become God incarnate unto Israel;

If it be of the record, and it is, that Peter, speaking by the Holy Ghost, declared that upon the repentance of the nation God the Father would send Him back as the covenant and earthly King of the Jews, to dwell upon David’s throne in Jerusalem;

Then, not only is it demonstrated and proved that Jesus of Nazareth came into the world to set up the kingdom of God in Israel’ but if it be of the record, and it is, that had the Jewish nation repented and turned to the Lord as their Messiah, God the Father **would have sent Him to them the second time;**

Then,

Mr. Mauro’s statement that—“**The earthly kingdom of Israel had no place at all among the purposes Christ came to accomplish**” is, a plain denial of the Word of God.

In his determination to deny, and if possible disprove, the earthly character of the kingdom Christ came to establish, Mr. Mauro makes the following most amazing statement:

The ‘throne’ covenanted to David’s Son was **the throne of the universe, not the throne of the earthly Israel.**” (Page 122)

I confess that I was forced to read this statement several times to be sure I had read it aright. But there it is—just as Mr. Mauro has made it.

On page 123, he seeks to sustain it by referring to David’s announcement in the sixteenth Psalm that God would raise Christ from the dead, take Him to Heaven and place Him on His own throne.

He says: “Clearly then, the Davidic promise would lead us to expect, **not an earthly Kingdom** at Christ’s Coming, but just what happened, namely his death, resurrection, and ascension, and His enthronement in Heaven at God’s right hand as foretold in Psalm 110.”

In virtue of the 110th Psalm, Mr. Mauro affirms that the throne of Christ is not the throne of David on earth, but in Heaven. That it is not at Mount Zion, in Jerusalem, but above all worlds, on the **throne of the universe.**

Let me take up this great Psalm and read it carefully: “The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.”

Let it be noted that the utterance of God the Father is not a covenant promise. It is not **a direct** promise at all.

It is an exhortation and the exhortation contains an assurance. It is based upon a contingency, the contingency that the Jews would reject Him. Should they do so, He would receive Him into Heaven as a rejected King and say to Him, (and when that event **did** take place, He did say unto Him), "Sit thou at my right hand, **until** I make thine enemies thy footstool."

There is not the slightest thought in the Psalm that the exhortation is the expression of an original covenant agreement made with David, nor yet the Son Himself, to sit on the throne of Heaven, If there were, it would be a flat contradiction of the prophet Isaiah that He should sit on the earthly throne of David for ever.

His language is clear. He says: "Sit thou at my right hand **until** I make thine enemies thy footstool." "**Until**" is both a preposition and a conjunction.

As a preposition, it signifies, "to," or "up to."

As a conjunction, its force is, "to the time when."

The Father therefore says to the Son: "Sit thou at my right hand, '**up to**' or '**to the time when**' I shall make thine enemies thy footstool."

The session on the throne is, therefore, a limited session.

It is limited by this word, "**until**."

By no amount of pressure can the word "until" be made to yield the idea of eternity. It is a **time** word and, in the nature of the case, "forever," and "everlasting," have no relation to it.

"Until," not only limits the session and brings it into the category of time, but it marks the definite period of limitation and that is—**when** the Father shall make the enemies of His Son, the footstool of that Son. The word, "footstool," is itself a key word.

A footstool is a part of the furniture of a throne.

Where there is a footstool, there **must be** a throne.

As the enemies of Christ are to be His footstool, and the throne must be where the footstool is; then the enemies of Christ made a footstool, means Christ on His throne and ruling over His enemies; and as those enemies were the Jews; as the throne is the throne of David, then the Jews made the footstool of Christ, means Christ on the throne of David ruling over the Jews.

This word, "until," limits our Lord's session in Heaven to the period **of the footstool**.

Thus this word "until," "footstool," and the inclusive word, "limitation," dispose of Mr. Mauro's proposition.

Instead of Christ in session in Heaven forever, He is to remain there only for a definite and indicated time.

That this is the true interpretation of the 110th Psalm, our Lord Himself demonstrates and proves.

He demonstrates and proves it by a parable delivered to His disciples. He delivered this parable because they were nigh unto Jerusalem and "they thought that the kingdom of God should immediately appear."

You will note as you read along that there was nothing **mystical** about the kingdom of God in the mind of the disciples. They expected it to **appear**. They expected Christ to reveal Himself as King as soon as he entered Jerusalem. It was to them a kingdom, **both earthly and visible**.

Our Lord gave the parable that His disciples might have a clear understanding of the kingdom of God. The parable is recorded in Luke 19:10-17.

“He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return.

And he called his ten servants, and delivered then ten pounds, and said unto them, occupy till I come.

But his citizens hated him, and sent a message after him, saying, ‘we will not have this man reign over us.’

The nobleman received the kingdom in the far country and then—returned. When he returned he came first to his servants. He summoned them before him and inquired how each had fulfilled the commission he had given him. Those who had increased the pound were rewarded with Rulership in the kingdom he was about to set up. He who kept his pound but did not use it received no reward. He suffered loss. His pound was taken from him.

After the nobleman had dealt with his servants and rewarded them according to their work, he appeared with them in his glory as king, executed judgment on his enemies and set up the kingdom.

The application of the parable is self-evident.

The nobleman is the Lord.

The citizens are the Jews.

The far country is—Heaven.

The nobleman was the rightful king of these citizens.

Our Lord was the born King of the Jews.

Through His Mother, who was descended from David in the line of Nathan and was, therefore, a princess of the House of David, He received His birthright title as prince and heir of the throne of David.

Through His adopted father, Joseph, who was descended from David through the royal line of Solomon, and, therefore, a prince of the House of David, He received as an adopted Son, His legal title to the throne of David. Thus, in fact, the Jews were His “citizens, His subjects.”

The nobleman offered himself to the citizens as their king.

Our Lord offered himself to the Jews as their King.

He made this offer in fulfillment of the prophecy of Zechariah. As Zechariah foretold He would, He rode into the city, by that act and the manner of it, presented Himself as King, and was so acclaimed by the multitudinous voice of the people.

By the highest civil authority in Judea, by Pontius Pilate, the representative of the supreme power on earth, He was offered to the Jews as their King. Pilate said to them:

“Behold your king.”

The citizens rejected the nobleman. They would not have him to reign over them.

The Jews through their civic and religious leaders rejected Christ as King.

They said: “We have no king but Caesar,”

Because his people rejected him the nobleman went into the far country.

Because our Lord “came to his own and his own received him not,” He went into the far country, even unto Heaven.

The nobleman went into a far country, to the throne of a supreme King that He might receive from his hand an endorsement of his right and title as king.

While the nobleman was in the far country and given a reception at the throne of the distant king, he was himself a rejected and exiled king.

Our Lord went to Heaven, to the throne of the Father, that He might receive from Him the endorsement of his right and title as King of the Jews; all the time He was in the court of Heaven and on the throne of the Father, He was there as a rejected and exiled King.

This is His status and condition today on that throne, high and lifted up; with all the honor and glory that are His on that throne, in so far as He is related to earth and human government, He is a **rejected** and **an exiled** King.

After the nobleman went into the far country, his citizens sent a message after him to the king of that far country, saying to him, that no matter how much he might support their king, they would have nothing to do with him. They actually and impudently said to that distant potentate: “We will not have this man, Jesus of Nazareth, to reign over us.”

Before the nobleman went away he called his servants unto him. He gave them capital to trade with, sufficient to do business in his name. He said to them: “Occupy till I come.” That is, he said to them, literally; “Carry on till I come back; continue to work for me.”

The hope he left them was that **he was coming back**.

He gave it to them that it might be an incentive to them while he was away.

Before our Lord ascended to Heaven He called His disciples before Him and gave them the Gospel. He bade them proclaim it; increase the area and the knowledge of it, while He should be away.

After He ascended to Heaven, He sent down His last message: “Behold, I am coming quickly.”

He did not say: “I am here in Heaven at my Father’s right hand. I will stay here, on my Father’s throne, **the throne of the universe forever**. I do not expect ever to come back to the earthly throne of earthly Israel.”

No! He did not say anything like that, nor anything that had in it even the suggestion of that.

This is what He said: “Behold, I am coming quickly.” It is the thesis of the parable. “A certain nobleman went into a far country to receive a kingdom for himself and—**to return**.”

He did not go into that far country to receive a kingdom, and after he received it stay there and rule from there, not at all. He went into that far country to receive a kingdom and **come back with it**; come back to set it up and establish it.

Our Lord went to Heaven, to the Father’s throne to receive from His omnipotent hand, the right, the title and the glory of that kingdom which men had denied Him, and then come back and establish it among the people who had rejected Him, and in that world from which He had been made an exile. The fact that our Lord is coming a second time is woven into the warp and woof of the Bible.

There is more said directly and indirectly about His Coming back, than there is about His first coming, or about all the other doctrinal facts and points put together.

In the closing part of each chapter of both epistles to the Thessalonians, the Apostle Paul speaks of the Coming of the Lord.

There are two ordinances in the Church, Baptism and the Lord's Supper.

Concerning the Lord's Supper, it is written: **"Ye do show the Lord's death—till he come."** Thus, as often as this ordinance is observed, it recalls to those who partake of it, that He whose death they are showing forth, has triumphed over death and is in Heaven, but—He is not going to stay there. Nay! **He is coming again.**

And what of the Church? Well, the Church is to go on observing this wonderful ordinance till—

There is a limit.

Till—

Till He comes again.

The Apostle Paul declares that the "Blessed Hope of the Church" is **not** that Christ is in Heaven (and no one has more fully described His work in Heaven now than the Apostle). Blessed as that function in Heaven is, it **is not** the Blessed Hope of the Body of Christ, His Church. No! The Apostle, in words that are unmistakable, describes the Blessed Hope of the Church; "Looking for that blessed hope, and the glorious appearing (the appearing in the glory) of our great God and Savior, Jesus Christ." (Titus 2:13)

And it might be easily shown that should our Lord stay away it would be the end of all hope for the Jewish people as a nation, the breaking into fragments of all the covenants and promises made to Israel, the knell of doom and despair for the world, the exaltation of materialism, inspiration of doubt, of rank unbelief, atheism crowned, and, at last, a world sinking in the welter of its own blood and the agony of its own shame. On the contrary, it would be easy to show that this Coming of the Lord from the Father's throne is the hope of the Church, the hope of Israel, and the only hope of the world.

What temerity it would have required on the part of any one of the nobleman's servants to say, and then to broadcast the saying:

"Our nobleman has said he is coming back, but he does not mean that literally at all, He means all that to be taken in the abstract, in a mystical sense. He will come back to us in a spiritual way. His spirit will be so interested in us and in what we are doing; his mind will be so constantly on us, that we shall get the very atmosphere of his presence. In that way, it may be said that he will come back to us; but not in any other way; certainly not as a king in visible glory and power. Nay, he has gone into the far country and in that far country he will stay."

What temerity it requires to say these things in the face of this parable, in which our Lord states in words that picture the fact that He is coming to this world a second time. What temerity, to say that in the face of words that almost thunderously Proclaim His coming again; words which are wholly removed from the region of the symbolic, and which are as intense in literal intention as two plus two equal four. What temerity, to state openly, aggressively, or subtly, that none of these statements mean what they say, as they say it on their face; that they do not mean, although they do say it, that He will come back in person, a real man, shining in the glory of God, so that every eye may behold him; that instead, He is coming back spiritually; that those who are His will know His coming and presence by the proxy of the Spirit; that

is all, as to His person, His visibility, all that will be manifested on the throne of the universe where He is to stay forever; and really, how far visible! There—an open question.

The nobleman received the right and title to his kingdom and came back.

He came to his servants before he revealed himself to his citizens. He called them before him, examined their work, and rewarded the faithful ones with Rulership in his kingdom.

Who am I, who is anyone, who loves the Lord and believes this parable to be His very word and is (so far, also, as it has proven to be) a prophetic promise that the full application should not be made?

He is coming. He has said so. He is coming to his servants, to His Church, before He reveals Himself to His citizens—the Jewish nation.

He will summon the Church before Him at His judgment seat. He will deal with them **as saved** people; and according to their work and service in His name will they find their place, their privilege and authority, in His kingdom.

After the nobleman had judged and rewarded his servants, He appeared with them to his citizens, executed judgment on his enemies and established his kingdom, establishing it in the very country from which he had been exiled and upon the throne from which he had been rejected.

After our Lord has dealt with the Church at the Judgment Seat He will appear with her to the “sinful nation,” the nation that fulfilled Scripture and “abhorred” Him. He will execute judgment on His enemies, and set up His kingdom in the land from which He has been exiled, and take His seat upon the throne from which He has been rejected, the throne of David, at Mount Zion, in Jerusalem. Just as it is written:

“The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously.” (Isaiah 24:23)

The one refrain to which the parable would bid us listen is this: “A certain nobleman went into **a far country to receive a kingdom.**” (By the way, what an illumination this ought to be to those who imagine **the kingdom is to be set up while the King is away**; how suggestive that He gets it in the far country—in Heaven.)

And having **received** the kingdom—

”TO RETURN.”

Since that nobleman is our Lord Jesus Christ, this parable, not only in every line and word, but in this major premise—proclaiming that He went away expressly that He might return in the full authority of the kingship which had been denied and rejected, disposes of Mr. Mauro’s proposition that the throne of the universe is the throne covenanted to our Lord as the throne of David.

But Scripture corroborates this parable of the nobleman and corroborates it in a striking and most wonderful way.

Before we turn to it let the reader keep fully in mind that the parable tells us the nobleman went into the far country seeking to obtain his kingdom from the powerful hand of the king of that far country.

Scripture gives us a picture of our Lord as the antitype of the nobleman in the far country, in the act of receiving the title deed and authority of the kingdom from the

hand of the Father. This scene is given to us in the fifth chapter of the book of the Revelation.

In this chapter, we see the Lord under the symbol of a lamb that had been slain, a lamb now risen from the dead. An invisible person sits upon the glory throne (invisible as to face and person, because clothed in the blinding Shekinah glory). All that is visible is his right hand, the omnipotent “right hand of God.” In that hand He hold a book. It is a scroll sealed with seven seals.

A herald angel with a loud voice inquires who is able to open the book, loose the seals and look thereon.

No one is found in Heaven, nor on earth, nor under the earth, who can open the book and look thereon.

Because of this John weeps.

One of the twenty-four elders (these represent the Church translated to heaven) comes to him and bids him not to weep. He tells him that the Lion of the tribe of Judah has prevailed to open the book and loose the seals thereof.

Then we discover that the Lion of the tribe of Judah is none other than the Lamb we have seen as slain, and alive again. He is a Lion as well as a Lamb. The Lion is the symbol of a king.

He is the Lion of the tribe of Judah. Therefore, He is the King of the Jews.

Here then is a picture of Jesus Christ in Heaven. This is the same Jesus Christ whom the Jews would not have as their King. We see Him here as the Jesus who was slain as a King, but who by the overruling and ordaining grace of God is revealed in His death as the Lamb slain from the foundation of the world. But, wonder of wonders, He is seen here in Heaven also as the rejected King of the Jews, bearing the marks of His rejection, in that He appears as one who had been slain. In so appearing, wonder of wonders, He is avouched of Heaven and owned of God the Father before all the universe as the King of the Jews; the King of the Jews who could not obtain his own throne. There He is, just because the Father bade Him sit at His right side in Heaven, on His throne.

He is there as the Root of David.

He is there both as root and branch.

He is the origin and the offspring of David.

He is Adonai, David’s Lord, David’s Son, and the Holy One of Israel.

He is David’s Son according to the flesh, and declared to be the Son of God by the resurrection from the dead. He is there as Peter proclaimed Him, both Lord and Messiah; Lord, that is, God, and all that God is. Messiah, that is—the King.

He is there as the Father’s avouchment of His Kingship and His Kingdom.

He is there as the King of the Jews and King of a Jewish kingdom.

He is there as the Father’s assurance that He will yet place Him on His covenant throne. The Lamb, who is a Lion, goes up the court of Heaven to the Throne sitter. He takes out of His hand the seven-sealed scroll. The meaning of that scroll is set before us by the prophet Jeremiah in the thirty-second chapter of his prophecy.

Jeremiah buys a field.

The evidence of purchase is subscribed; the witnesses append their names to the writing. Then, it is rolled up and sealed. It is the evidence of purchase. It is a title deed of the field.

The scroll in the hand of the Throne sitter is like that. It is the evidence of the purchase made by the Son of God, as the Lamb of God; and, it was a vast purchase! It was too vast a purchase for human speech at its best to set it forth. The purchase price was the red blood of the Cross. It was the redemption price of man, his world, and the kingdom.

When the Lamb takes the book, the twenty-four elders fall down before the Lord and worship Him as the Lamb of God.

They sing a song. It is a new song. It is not the song only of redemption. It is the song of redemption and **of Rule.**

This is what they say: "You are worthy to take the book, and to open the seals thereof; for You were slain, and have redeemed us to God by your blood out of every kindred, and tongue, and people, and nation; and have made us unto our God, Kings and Priests; and we shall **reign on the earth.**" (v. 9,10)

The words are unmistakable. They are measureless. Read them again. This is what they say:

"We shall reign on the earth."

There are those who would substitute "over" for "on" so that the phrase might read: "We shall reign **over** the earth." The "over" may mean either as to location and position, or the character of the Rulership.

But, they are wrong, grammatically wrong. The preposition is **epi**. It is used here with the genitive. When used with a genitive **epi** signifies "on" or "upon." The following Scripture will show its use with the genitive.

Matthew 6:10 "**on** the earth."

Luke 8:13 "They **on** the rock."

John 19:19 "And put it **on** the stone."

Acts 12:21 "Sitting **upon** the throne."

The singers sing this song with the full force of the preposition "upon," "We shall reign **on** the earth." This song, itself, disposes of Mr. Mauro's proposition that the kingdom of Christ and the kingdom of God has nothing to do with an earthly Israel—that it is not earthly, but a wholly spiritual kingdom.

It is the indisputable demonstration that the kingdom of God will be on the earth.

By virtue of that song we are under bonds to say: "The throne of Christ is **not** in Heaven, It is to be finally and forever—**On The Earth.**"

Our Lord's attitude in taking the title deeds of the kingdom, the salutation of the Church, represented by the Twenty-Four elders, their song and the proclamation of Rulership to be on the earth, bear witness that our Lord is there as the rejected king of the Jews, like the Nobleman in the parable, **about to return and set up the kingdom.**

And here I might leave it as a complete verification of the parable, as dramatic and dynamic proof that the proposition (the would-be exposition) that should keep our Lord on the Father's throne as the covenant throne of David is, by all this accumulated evidence, absolutely disposed of and shown to be, to use the mildest of terms—pure folly. But as a crushing overthrow of Mr. Mauro's fallacy, I would draw your attention to the fact that each seal of the book, which the Lord takes from the hand of the throne sitter, covers a judgment, and each time a seal is broken a providential judgment falls on the earth. From the Fifth to the Nineteenth chapter (a

double set of seven chapters) there is a series of judgments for the earth, the judgment of the seals, the judgment of the trumpets, and the judgment of the vials or the seven last plagues. These judgments are executed by the hand of angels, and are the fulfillment of our Lord's prophetic warning in Matthew Thirteen, that before He should come personally He would send His angels to gather out of the area of His Kingdom all things that should offend. In the Nineteenth chapter the Lord avouches the Church as His Bride and Co-Ruler, and she comes forth with Him to make His enemies His footstool. In the Twentieth chapter He sets up the kingdom. All who take part in the First Resurrection at His initial descent into the air—the completed Church and the saints of all ages, reign with Him. As it is written: “They lived and reigned with Christ for a thousand years.”

This is the **time** side of the kingdom, the prelude to the timeless state when the earth shall be made new; when our Lord in the fullness of the Godhead shall dwell among men, a kingdom of God, not in Heaven, but—**on earth, forever.**

In light of these final scenes, in the noontide of earth's coming and endless glory, Mr. Mauro's denial of the earthly character of the kingdom of God, and his attempt to make the Son of God an exile upon the throne of the universe forever, his effort to make the 110th Psalm sustain that unhappy theory, seems not only like pure folly and a perversion of Scripture, but like a direct denial of the Word of God.

Let us now take up the 110th Psalm and examine it fully. We can see how completely it demonstrates that the kingdom of God is earthly, that the everlasting throne of Christ is not in Heaven, but on earth, at Mount Zion, in Jerusalem. It is utterly incomprehensible that a man with the knowledge of the Bible, any fair degree of knowledge, could ever bring himself to a willingness to print such a statement as this:

“The throne covenanted to David's Son was the throne of the universe, not the throne of the earthly Israel.”

After having exhorted His rejected Son to sit by His side until the hour should arrive to make His enemies His footstool, the Father announces that then He shall go forth in triumph and sit upon His throne, beginning the glory of His long delayed kingdom.

In v.1, it is written: “The Lord (Yaveh) shall send the rod of thy strength out of Zion.”

The rod signifies “a scepter,” the scepter of a king. The Father will send Him as a King with the scepter of strength.

The word, “strength,” means, “majesty.” He will send Him forth, in kingly majesty and glory, to Zion. This is the fulfillment of the word of Peter in his temple sermon:

“He shall send Jesus, the before appointed Messiah, unto you.”

That there may be no doubt that He is coming to reign in Zion, read the rest of the verse: “Rule thou in the **midst** of thine enemies.” Rule not from Heaven and **over** thine enemies; but **out** of Zion, **from** Zion in the **midst**, in the **very center** of thine enemies; even as it is written: “The rod of thy strength **out of Zion.**”

How clear it is that this 110th Psalm, instead of keeping our Lord at the right hand of the Father to rule as a spiritual king over a “purely spiritual realm,” brings Him down to earth, to an earthly reign, and that reign from His covenant throne and center, Mount Zion, the city of the great King, even Jerusalem.

And now, this same Psalm tells us a very wonderful thing in connection with the coming of the King to Zion.

“Thy People (our Lord’s people, the people of Israel, but specially here the Jews) shall be **willing in the day of thy power**.” (Verse 3.)

And this is what Paul tells us. He says:

“There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” (Romans 11:26) (This, because the people are made willing.) Paul is quoting from the Prophet Isaiah: “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.” (Isaiah 59:20) They are foreknown of Him. And the Apostle, under inspiration, adds: “And so **all** Israel shall be saved.” That is to say, **not individually** all, but **tribally** all; just as Ezekiel shows us the whole nation in its tribal unity will be reunited as one and no longer two nations in the land of Israel.

And now we have something equally wonderful in this wonderful Psalm. In Verse 5, it is written: “The Lord is at thy right hand—.” Let the reader mark this well. (It is no longer the Son at the right hand of the Father. No! He has now risen from the throne and is about to go forth. It is the **Father at the right hand of the son**, ready to make good His assurance to the Son that He will make His enemies His footstool) shall strike through kings in the day of His wrath (the kings who shall gather in that day against Jerusalem) He shall wound the **heads** (kings) over many countries.”

Yes! The “until,” limit has been reached, and the Father is seen here fulfilling His promise to the Son. He will make His Son’s enemies, His Son’s footstool.

So far, therefore, from teaching our Lord is to sit on the Father’s throne in Heaven, on the throne of the universe, as though it were the covenanted David throne, and reign from thence, the 110th Psalm says He will remain there until the moment in time ordained of the Father, which He “hath put in his own power,” when He shall come forth to Mount Zion to reign in the midst of His enemies, made “willing” by His “power.”

Here are truths set before us for consideration: We have seen the unmistakable meaning of the parable of the nobleman; from the weight of analogy piled upon analogy in that parable, and the immediate, antitypical, response in every line and word. We have seen the picture of Christ in Heaven as set forth in the fifth chapter of the Revelation, like the nobleman there to receive His kingdom, and after a series of judgments, coming forth to set up His kingdom on the earth. We have seen the 110th Psalm faithfully expounded and how it demonstrates that the Father will send Him back to Zion. It should seem after this overwhelming, crushing, evidence against it—That the endeavor to take the 110th Psalm and make it support a theory which denies all it says, line for line, and through the whole analogy of the prophetic word, might well lead one to ask what is the motive, the impulse, the inspiration behind such a foundation-less theory? Is it ignorance of Scripture, exegetical inability, or an erratic mind?

We have already had evidence, which completely disposes of Mr. Mauro’s vague and mystical theory, but the Son of God Himself has set forth, in a personal statement, a climactic demonstration and proof of its folly and falseness.

That statement is to be found in Revelation 3:21. We have here the words of our Risen Lord.

“To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

We learn here,

1. There are two thrones.

They are, the throne of the Father, and the throne of the Son.

2. The Son is now on the throne of the Father.

He is there in reward for His victory as an over-comer.

3. He promises that all who now overcome shall sit down with Him on **His** throne.

From this, certain things unbreakably follow.

1. The throne of the Father **is not** the throne of the Son.

2. To fulfill His promise to those who now overcome, to sit with Him on **His** throne, it is necessary that He shall **leave the Father's throne and come to His own throne**. His session on the Father's throne is, therefore, **temporary**.

3. As the Father covenanted to Him the throne of David, and, by His own statement, He is not now on His own throne, but upon the Father's throne, then the Father's throne, the throne of the universe, is **not** the covenant throne of David.

Thus, the Son of God declares three things:

1. The throne in Heaven is not the covenant throne of David.

2. His session upon the Father's throne is a matter of time, “Until” the ordained hour.

3. He will leave the Father's throne in Heaven that He may sit upon His own throne.

Since we learn from the Son Himself that He will leave the Father's throne and take His seat upon His own throne, we have a right to ask—“Where is the throne of the Lord?” The answer to that is to be found in the book of the prophecy of Jeremiah. “At that time (when the whole nation of Israel shall be restored to their own land) **they shall call Jerusalem the throne of the Lord**; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.” (Jeremiah 3:12-18)

Here we have a promise and a prophecy, clear as sunlight, made to national and natural Israel. It is a prophecy never yet fulfilled; right there on the horizon, telling us of an immense tomorrow in Israel and in the kingly glory of our Lord.

It is the time to which I have already referred as set forth by Paul in Romans 11:26, as a quotation from Isaiah 59:20, showing the future **national** salvation of Israel in their own Land when the Lord shall come.

The Son of God has given a direct testimony as to the location of that throne and when He shall sit on it. As it is written, “When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon **the throne of His glory**.” (Matthew 25:31)

Put that alongside of Jeremiah. “**At that time they shall call Jerusalem the throne of the Lord.**”

This again, and finally, disposes of Mr. Mauro's amazing proposition.

The Word and testimony of the Lord have dynamically, overwhelmingly, crushed into pitiful nothingness, Mr. Mauro's proposition that the Father's throne in Heaven, the throne of the universe, is the covenant, Davidic throne, and that the throne covenanted to Christ as David's Son, **is not** the throne of the earthly Israel.

Enough has been shown; evidence sufficient has been given, concerning Mr. Mauro's exposition and application of the 110th Psalm. It is an absolute perversion of the Psalm and a complete repudiation of the prophetic word and the testimony of the Son of God, our Lord, which should not only put the entire book, **"The Gospel of the Kingdom," without further investigation, out of court as a false witness. Further, that evidence reveals in unmistakable lines the complete unreliability of Mr. Mauro as a professed teacher of Holy Scripture.**

But there is, after all, a certain fascination in going on with the book and noting the genius with which Mr. Mauro can pervert or misapply Scripture and entangle the truth in a web of well woven plausibility. A striking example of this may be found in his exposition of two well-known portions of Scripture.

"The Times of the Gentiles." (Luke 21:24)

"The Fullness of the Gentiles." (Romans 11:25)

Mr. Mauro makes "The times of the Gentiles," to begin with the destruction of Jerusalem by the Romans under Titus. On page 199 of his book he says:

"The destruction of Jerusalem took place, A.D. 70.

"The Times of the Gentiles," according to Scripture, began many centuries before. It began with Daniel, interpreting the dream of Nebuchadnezzar, king of Babylon, said to him:

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory." (Daniel 2:37)

This grant of Gentile ruler-ship of the world was to continue through Babylon and the succeeding great world powers, Medo-Persia, Greece, Rome; then through the break-up of Rome including its revival at the end of this age in a federated government of ten kings organized under the final head of an imitation king of kings and Lord of lords.

Mr. Mauro rejects the idea that the word, "fulfilled," in the expression, "Until the times of the Gentiles be fulfilled," signifies the **"end"** of the times of the Gentiles; and that it means, rather, the **continuance** of those times in the treading down of Jerusalem by them. He addresses this on page 204 of his book, when he says, speaking of Jerusalem.

"It was to be **perpetually** in the hands of aliens," (Gentiles).

Furthermore, Mr. Mauro declares that when "the times of the Gentiles," do at last end, that ending will bring no hope to the Jews; on the contrary, the Jews will be extinct as a nation and a race.

On page 205 he says:

"When the 'times of the Gentiles' are ended, there will be **no Jewish people left on earth.**" And, this is said in face of the plain declaration of the prophet Joel. As it is written:

"There shall no strangers, (Gentiles) pass through her (tread down Jerusalem) any more." "But Judah (the **Jew**) shall dwell **FOREVER**, and Jerusalem **from**

generation to generation.” “So shall ye know that I am the Lord your God (our Lord Jesus Christ) dwelling in Zion.” (Joel 3:17, 20, 21)

In the face of what **Joel** says, what can you call Mr. Mauro’s statement about the Gentiles and the Jews, but a perversion of Scripture, or a perfect denial of it?

Mr. Mauro says that the “Times of the Gentiles) began in the days of the **Roman Empire**. Scripture says that they began in the **era of Babylon**.

Mr. Mauro says that there will be **no end** to the treading down of Jerusalem by the Gentiles. The Son of God says that the treading down of Jerusalem by the Gentiles **will come to an end**. He says; “The times of the Gentiles will be fulfilled.” They will be filled up. They will run their course. They will come to an **end**.

There will come a time, as Joel foretells, when the Gentiles will no longer pass through Jerusalem, their feet will no longer tread her streets as conquerors.

Mr. Mauro says that when “the times of the Gentiles” are ended there will be no Jews left on earth.

Scripture says that the Jews will dwell in Jerusalem, “from generation to generation.” They shall dwell in Jerusalem **forever**.

Mr. Mauro teaches that the “fullness of the Gentiles,” is identical with “The times of the Gentiles.”

On pages 199, 200 he says:

“The first (the Times of the Gentiles) occurs in a prophecy of Christ concerning the city of Jerusalem. The Second (The fullness of the Gentiles) is found in a prophecy of Paul concerning the Jewish people.”

Thus, with Mr. Mauro, the one signifies the other, in respect to time and people.

But, in fact, they are not identical. They do not, in any wise, refer to the same thing. “The times of the Gentiles,” is the ruler-ship of the world by the Gentiles. And, mark you, a succession of Gentile nations is clearly forecast.

“The Fullness of the Gentiles,” is the completing of God’s work now going on among the Gentiles. As it is written:

“Simeon (Simon Peter) hath declared how **God** at the first did visit the Gentiles, to take out of them a people for His name.” (Acts 15:14) These are the words of the Apostle James, spoken in the first church council, held in Jerusalem.

He referred to Peter’s statement of that hour when at the house of Cornelius in Samaria, under the special commission of God, he preached to the Gentiles gathered there.

In this age, in special grace to the Gentiles, through the preaching of the Gospel of a crucified and risen Christ, by the operation of the Spirit, the Almighty is calling out an elect people to faith in His Son. It is an elective call.

It is not a taking-out of all—if so; it would not be a taking-out at all. It is a taking-out of **some from** all.

The taking-out of a people from among the Gentiles is the formation of the spiritual Body of Christ, the Church.

“The fullness of the Gentiles,” means that this work of forming the Church will reach a point where and when it will be complete. The work and the process will come to an end.

Just as there was a first member to be called, so there will be a last member who will receive the inward, as well as the outward, call *into union with Christ* as the living Head of His Church.

Let it be remembered that, “The Times of the Gentiles” is—**the ruler-ship of the world by the Gentiles.**

“The Fullness of the Gentiles” is—**the filling up of God’s purpose to form the Church, the Body of Christ—out of the Gentiles.**

“The Times of the Gentiles has to do with—**Government**, with nations.” It is wholly—**political.**

“The fullness of the Gentiles has to do with **individuals.**” It is wholly a matter of **individual, personal, salvation.**

“The times of the Gentiles,” and “The fullness of the Gentiles” operate in relation to the same period.

In this age the Gentiles are ruling the world and moving along the line of divine prophecy, right towards that hour when this ruler-ship will come to an end. Its end is just as certain and clear as it’s beginning.

In this age, the Gospel and the Spirit are calling out of the Gentiles, a body of persons to spiritual life and immortality through faith in a living Christ.

“The times” and “the Fullness” move on absolute lines to their fundamental and determinate end.

The “fullness of the Gentiles will be come in,” “the taking out of the Gentiles,” will come to an end, **before** “the times of the Gentiles are fulfilled.”

“The Times of the Gentiles is the movement of Government among the Gentiles.”

“The Fullness of the Gentiles is the movement of salvation by saving grace among individuals.”

In “The times of the Gentiles,” it is a question of kingdoms.

In “the fullness of the Gentiles,” it is a question only of forming the Church of Christ.

It should be clear that “the times of the Gentiles” and “the fullness of the Gentiles” for entirely distinct from each other. In making them equivalents, Mr. Mauro not only confounds things that differ, but he fails rightly to divide the Word of Truth and sets aside the selective and elective grace of God in the calling out of the Church of God. With regards to the calling out of the Church, Mr. Mauro shuts it out as specifically related to “the every creature” Gospel in this last hour.

Let us take up the startling statement of Mr. Mauro that, when the times of the Gentiles do come to an end, there will be no Jews left on the earth. According to Mr. Mauro, “the fullness of the Gentiles,” is equivalent to “the times of the Gentiles.”

Let us examine and see, therefore, what will take place when the fullness of the Gentiles comes in, when God has completed His purpose in taking out of the Gentiles a people for His name. It is necessary to listen again to the Apostle James.

After having spoken of the “taking out of the Gentiles,” he says: “and to this agree the words of the prophets; as it is written: After this, **I will return.**”

“**After this,**” signifies after “the taking out” of the Gentiles is complete; when the “fullness of the Gentiles” has come in, **the Lord will return.**

It is scarcely necessary to say to those who know the Word of God that when the taking-out of the Church is complete, the Lord will come for her and take her to Himself. But, the return of the Lord, as spoken of here, signifies that part of the return after the translation of the Church, when He shall come to Jerusalem to put an end to Gentile rule and time.

This is the time of which Mr. Mauro speaks when he says **there will be no Jews on earth.**

Let us hear then what the Lord Himself says; “After this (Keep in mind, it means after the ‘fullness of the Gentiles be come in;’ after the election has been taken out of the Gentiles; after the Church is completed and translated to meet the Lord in the air) I will return (appear in His glory at Jerusalem) and will build again the tabernacle (the house, the kingdom) of David, which is fallen down; and I will build again the ruins thereof and I will set it up.”

James is making this quotation directly from the prophet Amos. As it is written: “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it—**as in the days of old.**”

What the Lord means by building up the tabernacle of David, He tell us: “And, I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them, and I will plant them upon their land, and **they shall no more be pulled up out of their land** which I have given them, saith the Lord thy God.” (Amos 9:11, 14, 15)

All this will take place, not only after the “fullness of the Gentiles be come in,” but when the Lord comes to the Mount of Olives and the “times of the Gentiles” come to an end.

It follows “the fullness of the Gentiles,” and it is this generation that is to be built up. It is the bringing in of Hebrew time. It is this generation of Joel, which instead of being destroyed so that none is left, will be “built up as in the days of old.”

That generation of whom Joel says that they shall dwell in Jerusalem “forever.”

Consider the intensity of Mr. Mauro’s statement that when the “times of the Gentiles” are ended, there will be “no Jewish people left on the earth.” Nothing could be more absolute than that.

And yet, the Lord Himself tells you after the Church is complete and taken out of the way, He will return to put an end to the treading down of Jerusalem and the nation. He will return to put an end to that long lease of time that is called “the times of the Gentiles.” He is coming to build again the tabernacle of David, to build up the House of David, as in **“the days of old.”**

The statement of the Lord is just as positive, as easy to read, and just as absolute and final, as the statement of Mr. Mauro.

“I will return, and build again the tabernacle of David.”

It would be something more than excuseless blindness, something more than mental dullness, it would be downright treason to the Son of God, if we did not recognize that the Lord who speaks here is none other than our great God and Savior Jesus Christ, the Risen Son of God, the covenant Son of David, the heir of

David's throne. He will build the kingdom of David. It will be a literal restoration and building up. Literal indeed. You cannot spiritualize these words!

"They shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them."

No, you cannot spiritualize that.

Plainly enough, the Lord declares after He comes and Gentile time is at an end, **Hebrew time will begin**: and do not forget it, Hebrew time on this earth means **the Lord's time**.

So far from the Jew becoming extinct as to nation and race, Hebrew time, the time of the Jew, will be here in all its fullness.

To those who know something of the Word of God, who have studied it as long, perhaps much longer than Mr. Mauro, it seems almost stupefying that any one with an open Bible could allow himself to think, much less to write, that the "earthly kingdom had **no place at all** among the purposes Christ came to accomplish/" that the kingdom of God is a purely spiritual realm, that it is not earthly at all.

But when once this principle of denying the literal and expounding the plain statements of the Word of God by spiritualizing them is accepted and put into practice, there seems to be no limit where human imagination may not carry the would be expositor.

A startling example of Mr. Mauro's method may be seen in his exposition of three scriptures. On Page 192, reference is made to Mark 9:1, Matthew 16:28, and Luke 9:27. Mr. Mauro presents them in that order.

"Verily I say unto you, that there be none of them that stand here **which shall not taste of death, till they have seen the kingdom of God come with power.**" (Mark 9:1)

"Till they see the **Son of Man coming** in His kingdom." (Matthew 16:28)

"Till they see the kingdom of God." (Luke 9:27)

The following is a quotation of Mr. Mauro's words:

"Have we then the authentic record of any event happening **within that generation** that answers to this prediction? There were two happenings that claim attention as we seek an answer to this question. Both of those happenings were of great importance in the accomplishment of God's revealed purposes concerning His Kingdom, and both occurred within the time so emphatically limited by our Lord's words.

These two events were; **first**, the coming of the Holy Spirit on the day of Pentecost; and **second**, the destruction of Jerusalem and of the Jewish nation by the Romans in 70A.D. Each of these events may be regarded, and without straining at all the meaning of the words, as **a coming of the Kingdom of God**.

The appalling destruction of the Jewish nation, their beautiful city, and their magnificent temple—which unprecedented catastrophe was described anticipatively by Christ Himself, in Matthew chapter 24; Mark chapter 13; and Luke chapter 21; was likewise a most evident and impressive **coming** of the Son of Man "in power." It was a coming in final judgment upon that nation; and its awful details prefigure the final judgment of the world.

Of the two events, referred to above as possible fulfillments of our Lord's prophecy, one occurred within a year of the time the prophecy was uttered, whereas the other lay much further in the future—about forty years.

Nevertheless, some who were standing there, notably the Apostle John, lived to 'see' that great work of divine 'power' and judgment, which Moses had foretold in Deuteronomy 28:49-64, and the like of which had not been 'since the beginning of the world.' (Matthew 24:21)

After much deliberation upon the matter, my conclusion is that, if choice must be made between those two events, it is the one later in date—that is, the annihilation of the Jewish nation, that being the manifest taking away from them of the Kingdom of God." (Pages 192-195)

After much deliberation, whether the coming of the Holy Ghost at Pentecost, or the destruction of Jerusalem by the Romans, was the Second Coming of the Son of God, Mr. Mauro *finally made his choice* and decided that *the destruction of Jerusalem was the Coming of the Lord* and that it fulfilled the definite and precise promise recorded by Matthew: "Verily I say unto you, that there be some standing here, which shall not taste of death, till they see the Son of Man coming in His kingdom." (Matthew 16:28)

To one who believes the Bible to be the inspired, inerrant, infallible, Word of God, every original word is held to be theopneustos, God breathed. When the meaning does not come at once level to the understanding, a key may be found hung up by its side, or inwrought in another phrase that will send the flash of the morning into the soul of the seeker. To the one who believes that Jesus Christ is not only very God of very God, but a risen, immortal man, as real as when on that night of nights He said: "Behold my hands and my feet, that it is I myself; handle me, touch me, and see; for a spirit has not flesh and bones as you see me have." to those who know, He is on the throne of the universe, the highest thing in the universe. Those have looked upon His Coming again to this world as a reality as real as the clasp of your hand and the beat of your heart. This vision of scarlet-clad Romans leaping forward amid the thunder of their battering rams, the shrieks of the wounded and the dying, the flame, the curse, the blood, the smoke, the agony—this, as the Second Coming of Christ, is an outrage. To the believer in the promises and prophecies of the Second Coming which set Him forth in all the beauty, the glory and the realness of His love begotten humanity; to present this blind, mad, hell-inspired destruction of the city where once He died for men as the personal Coming of the Son of God, seems to all who, like Paul, love His appearing, both an outrage and a sham. It is an outrage nigh unto blasphemy, and is, in very truth, a spiritualizing impulse that tends to paralyze the mind of the one spiritualizing till he loses sight of the real, and becomes blinded by his fantasy.

But dishonoring, disintegrating as is this spiritualizing method, and a perfect example as this "choice" of the destruction of Jerusalem as the Second Coming of Christ is, in the darkness and confusion it tends to throw around that Coming, we need not over-worry, the Scripture itself, nullifies this dishonoring exposition of our Lord's promise concerning His Coming and those who should have the vision of it before they tasted death.

Scripture tells us when and how that promise was fulfilled; it was fulfilled, both in and by, **the Transfiguration**.

An account of the Transfiguration is given in three of the four Gospels. I will give the entire three.

“And after six days Jesus takes Peter, James, and John his brother, and brings them up into a high mountain apart.

And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

And behold, there appeared unto them Moses and Elias talking with Him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if you will, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he was speaking, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye him.” (Matthew 17:1-5)

“And after six days Jesus takes with Him Peter, and James, and John, and leads them up into a high mountain apart by themselves; and He was transfigured before them.

And His raiment became shining, exceeding white as snow: so as no fuller on earth can whiten them.

And there appeared unto them Elias with Moses; and they were talking with Jesus.

And Peter answered and said to Jesus, Master, it is good for us to be here. Let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

For he knew not what to say; for they were sore afraid.

And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, this is my beloved Son; hear Him.” (Mark 9:2-7)

“And it came to pass about eight days after these sayings, (sayings in the preceding verses that the Lord was coming in glory, and some of them who heard Him should not taste death till they should see Him coming in that glory) He took Peter and John and James, and went up into a mountain to pray.

And as He prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

And, behold, there talked with Him two men, which were Moses and Elias,

Who appeared in glory, and spoke of his decease, which He should accomplish at Jerusalem.

But Peter and they that were with him were heavy with sleep; and when they were awake, they saw His glory, and the two men that stood with Him.

And it came to pass, as they departed from Him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said.

While he thus spoke, there came a cloud, and overshadowed them; and they feared as they entered into the cloud.

And there came a voice out of the cloud, saying “This is my beloved Son, hear Him.” (Luke 9:28-35)

Here are three recorded testimonies, almost a word-for-word repetition of each other, proclaiming that immense event, immense both historically and typically—**the Transfiguration.**

The fact that each of these descriptions follows our Lord's declaration conjunctively and immediately, by every law of construction, would demonstrate that the Transfiguration was made an inseparable pendant to His prophecy—that it might be recognized as its fulfillment and illustration.

The open statement of one of the eyewitnesses, the Apostle Peter, is that the Transfiguration **was** the fulfillment of our Lord's promise that some of them should have a picture of His Coming before they tasted death.

Peter says: "For we have not followed cunningly devised fables, when we made known unto you the power and Coming of our Lord Jesus Christ, but **were eye witnesses** of His **Majesty**."

For He received from God the Father honor and glory, when there came such a voice from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard, **when we were with Him in the holy mount.**" (2 Peter 1:16-18)

Language could not be plainer. Demonstration could not go farther. Proof could not be more absolute. Take up this testimony of Peter and analyze it.

First of all, it is the testimony of an eyewitness. On this testimony Peter laid the gage of his life, and to maintain it, went to his tragic and cruel death.

Next note—He declares the scene took place in the **holy mount**.

Each of the Gospels declares that the scene took place upon a mountain; and Peter's characterization of it as "holy," shows that it was known and counted holy among the disciples because of what took place there. Then Peter gives the meaning of it all.

He recalls to those to whom he is now writing, that he had spoken before of the Transfiguration, and that he had made it known to them as—"The power and **Coming of our Lord Jesus Christ.**"

Our Lord had said some of them should see Him "coming in His kingdom," before they tasted death. **They did see it before they tasted death.**

Peter says that on that mount they had a vision, a living, quivering picture of the Coming of the Lord. They saw Him coming as a **King**. Peter says they saw **His Majesty**. (In Acts 19:27, the word is translated "**Magnificence**." In Luke 9:43, it is "**Splendor**.") It signifies, **Kingly Glory**.

The shining out of the very essence of His divine being through the tissue of the flesh, until that flesh became, as a woven, transparent, veil; until the course linen of His seamless robe was as gleaming crystal. That robe was no longer the badge of His poverty, but of the measureless wealth of Him by whom the Father had created Heaven and earth and all that is in them. So did His glory shine, until that midnight hour upon the mountaintop became brighter than the shining of the noonday sun.

Peter heard the voice of the Father confirming His essential relationship, and saying: "This is my Son; this is my Beloved." Upon this testimony, Peter puts the seal of all seals, his personal seal as an eyewitness.

He says: “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His Majesty.”

In the light of the threefold testimony of the Gospels; in the face of the Holy Ghost inspiration of the Apostle Peter, and the bloody price he paid for maintaining it, the attempt to palm off the destruction of Jerusalem by the Pagan Emperor and his idolatrous crowd of soldiers as the Second Coming of our Lord Jesus Christ, seems like a coarse burlesque. We might well put it aside as the result of an unloosed and undisciplined imagination; but Mr. Mauro takes his “choice” seriously. On Page 194 of his book he says:

“And my conviction is that, unless one sees the destruction of Jerusalem by the Romans and the events attending and consequent upon it in their true relation to the whole scheme of God’s dealings with the human race in its two divisions of Jews and Gentiles, he will not be able to understand the general purport of Bible prophecy.”

Let us therefore take up the prophecy of the destruction of Jerusalem. There are three accounts, Matthew chapter 24, Mark chapter 13, and Luke chapter 21. These constitute the record of an address given by our Lord when seated on the Mount of Olives after His arraignment of the nation in the temple, and in response to the questions of His disciples concerning His statement that not one stone of the temple should be left standing upon another.

In Matthew we are told:

“**Immediately** after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken;

And then shall appear the sign of the Son of man in heaven; and then shall the tribes of the earth mourn, and **they shall see the Son of man** coming in the clouds of heaven with power and great glory.

And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.” (Matthew 24:29,31)

In Mark we have the same meteorological phenomena or display. Then it is said:

“And then shall they see the Son of Man coming in the clouds with great power and glory.” (Mark 13:26)

Luke speaks of Jerusalem encircled by armies and Jerusalem trodden down by Gentiles. He speaks of the condition in the heavens and a time coming on the earth of woe and anguish and says:

“Then they shall see the Son of Man coming in a cloud with great power and glory.” (Luke 21:27)

Let it be said for argument’s sake that all this is the anticipative record of the destruction of Jerusalem. The record carries with it an open demonstration that the destruction, terrible as it was, was **not** the Second Coming of our Lord Jesus in personal and visible glory.

The one fact, which denies it utterly, repudiates it completely, and makes such an application of it a perversion of Scripture, is the declaration of all three Gospels

that the Lord should be seen **in person by every eye** coming in the clouds of heaven.

Matthew marks that Coming precisely, when he says:

“Immediately after the tribulation . . . they shall **see** the Son of Man coming in the clouds of heaven.”

At no time when woe was clutching the throat and strangling the breath of the Jew in the siege by Titus; at no time when falling by their own swords, turned the one against the other, not by famine, by pestilence, by Roman sword or spear; not even when the flames leaped through the temple and burned beneath the golden wings of the cherubim, when the mighty stones cracked, were blown asunder and toppled from their place, and blood and blackness and death held high carnival; not at that climactic moment when the Roman ploughshare was drawn across the foundation of the city, did any eye, either of Jew or Gentile, nor any devoted follower of the Cross, nor that John who had lain upon His breast, nor any single one of them see the face, the form, of the Son of God coming on the uplifted, upheaving clouds of heaven. Not one human being ever left it on record that he either **saw or heard** Him at that hour.

No one fact is more overwhelmingly demonstrated and proven than this fact that, in the hour when Jerusalem was destroyed by the Romans, the Son of God **did not appear** in the heavens with His radiant host of attending angels.

Not only that. At the Coming of Christ in glory, there was to be the descent of the angels of God. When they descended there was to be the blast of a great trumpet, and these angels were to assemble together **God’s elect** from the four corners of the earth.

But amid all the sounds that echoed above the doomed city, the cries of men, the shrieks of women, the roar of conflict and all the engines of the siege; clear above them all, echoing in every wind that blew, there was not heard a single note from angelic trumpet; and not one of God’s elect, however near or remote, heard a single quavering sound of that trumpet calling them to Heaven, to safety, and the abiding presence of the Lord.

Nay! Never at any time did the Son of God seem farther away from Jerusalem. Never did Heaven and the Christ of God seem more indifferent and more unrelated to them than in that hour of Roman cohort and Jerusalem woe. To take the destruction of Jerusalem by the Romans, the woe and horror of that hour, and declare that to be the personal, Second, and Glorious Appearing of Jesus Christ, is to produce a mockery of truth. Gather up all of the blood, the torture, the agony, the indescribable tragedy, the burning flame, the broken hearts, the pleading tears, the pain, the sin, the shame and brutal wickedness, and paint that as the personal, Second, and Glorious Appearing of Jesus Christ, is such a disintegration, such a degeneration, degradation and vulgarizing of things sublime. It is such an obliteration of the great and necessary central fact—His glorious, visible presence, so that “every eye” should see Him; such a substitution of human invention for a “thus saith the Lord,” that it might well make the enemies of Christ to rejoice and fill the mind of a loyal believer with darkness, confusion and despair of the truth.

But take this fact that the angels were to gather God's elect. Shall we call these elect—Jews? We know that instead of being gathered together they were scattered from one end of the earth to the other.

Shall we say that these elect were “the whole household of faith?” That the elect were the company of believers, the Church of that hour? But we know this, that angelic hands did not gather the Church; that it has not been gathered; that it is on earth today.

There is no limit to the confusion and disorder, which the application of the destruction of Jerusalem by the Romans to the great promise and hope of the Lord's coming may produce in Scripture.

The one and only thing which can drive any one to such a concept of the Coming of the Lord in glory, is the unspeakably pernicious and thievish principle of robbing the promises and prophecies of the Bible of their literal meaning and spiritualizing every statement until the Scripture becomes like a nose of wax to be twisted into any shape to suit the theory which an inventive mind may suggest.

Given the surrender of the mind to such a principle of interpretation, and such a result as Mr. Mauro's exposition (the making of the Emperor Titus and his scarlet Romans, the Coming of the Lord and His holy angels), is entirely possible.

Under this general head of Mr. Mauro's misinterpretations of Scripture in which I have gathered striking examples, out of many others, I would draw attention to one more. On Page 238 of his book he makes the following astounding statement:

“Of all the as yet unfulfilled promises of God, whatsoever and how many so ever they be, **nothing remains for the natural Israel.**”

He bases this statement upon, and as a conclusion from, a premise on page 228.

“From that time (the death of Christ) there remained of all the prophecies relating to the **natural Israel, only those foretelling the judgments of God that were to befall them, and specifically the destruction of Jerusalem and the temple, and their extermination as a nation, and the world-wide scattering of the survivors thereof**—the last word of prophecy concerning that people as a nation was fulfilled in the destruction of Jerusalem by the Romans.”

This statement is, indeed, astounding when read in the light of Scripture. Let us consider some of these “**as yet**” unfulfilled promises of God to Israel.

Consider the covenant with Abraham.

“The Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.” (Genesis 15:18)

In the day of their greatest glory the children of Israel never possessed, nor occupied, the land as far as the Euphrates. The terms of that covenant have never been fulfilled to this day. The Covenant was unconditional.

No matter how much the lack of faith on the part of Israel hindered them from entering in and possessing all their inheritance, the failure does not affect the integrity of the covenant, or the responsibility of the God who made it.

The Covenant was not made to a spiritual Israel, but to a natural Israel. Whatever might be, and would be, the consequence to Israel, in proportion as they owned the Lord in the obedience of faith, the covenant was not made upon any such promise.

It was wholly and absolutely unconditional.

The Lord must fulfill it eventually apart from any action on the part of Israel, either good or bad.

Later, **God entered into a direct personal covenant with Abraham.** He said, “I will make My covenant between Me and thee, and will multiply thee exceedingly. And, I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an **everlasting possession.**” (Genesis 17:8)

Abraham, personally, never got so much as an inch of the land under this covenant. The only part of the land he got and could call his own, was the burial plot he bought with his own money for the body of his wife, Sarah. Abraham stood above his dead, confessed himself a stranger, and sought to buy from the sons of Heth, his burial plot. As it is written;

“And Abraham stood up from before his dead, and spoke unto the sons of Heth, saying: ‘I am a stranger and a sojourner with you. Give me a possession of a burying place with you, that I may bury my dead out of my sight.’” (Genesis 23:3,4)

The children of Heth recognized the princely character of Abraham and would make him the gift of a burial place; but he would not agree to that and chose the cave of Machpelah in the field of Ephron the son of Zohar. Ephron did not want to sell. He would make a free gift of the land, but Abraham insisted. It was finally agreed between them and Abraham paid four hundred shekels of silver and became the owner of the field of Ephron and the cave of Machpelah.

The covenant between the living God and Abraham was a solemn covenant. **To this hour, it has not in any wise been personally fulfilled to Abraham.** There were no conditions that he was called upon to fulfill. It was covenant *without condition*; a covenant proceeding out of the will and intent of a sovereign God, and it rested **wholly** on the character and integrity of God. It was altogether a question, not what Abraham would do, but what God would do.

To be wholly logical and fair, it must be said that the covenant was not based, even, upon what God foresaw Abraham would do, but entirely on His own uncaused and unchangeable purpose.

God has never set aside the covenant. The covenant stands today as it was made, definite, fixed, and unalterable.

The Apostle Paul shows us that subsequent conditions and events cannot alter the original terms. He says: “This I say, that the covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” (Galatians 3:17)

According to the covenant, the land was to be given to Abraham’s seed after him for an everlasting possession. Listen again to Scripture; “I will give unto thee, and to thy seed after thee, all the land of Canaan for an everlasting possession.” (Genesis 17:8) Not one word is said about the seed, the offspring, the nation, getting the land *upon conditions* they were to fulfill. While it is true that both election and regeneration were to work out in the processional movement of the covenant, not even the whisper of a condition is heard.

Even a hint that would separate natural and spiritual in the making of the covenant would have destroyed it intrinsically, as an *unconditional* covenant.

For two thousand five hundred years the ten tribes have been exiled from the land. For two thousand years the Jews have been wanderers on the face of the earth.

But while it is true that both Israel and Judah are paying the penalty of their unbelief and disobedience, neither their iniquity nor God's judgments touch the fact of the covenant; and since God be God, so sure as He is God, that sure it is, He will fulfill His covenant obligation and yet place them in their own land in righteous relation to Himself and as everlasting dwellers in the land.

Let us consider some of the promises made to Israel "as yet" unfulfilled.

"The Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, (the Ten Tribes), and gather together the dispersed of Judah from the four corners of the earth." (Isaiah 11:10-12)

In the twenty-fifth chapter of Isaiah we have a rich and wonderful promise of God as yet unfulfilled.

"In this mountain (Mount Zion) will the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well defined.

And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

He will swallow up death in victory; and the Lord God will wipe away all tears from off all faces; and the rebuke of His people (Israel) shall be taken away from off all the earth; for the Lord has spoken it.

And, it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us. This is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." (Isaiah 25:6-9)

The key to this Scripture is in the opening sentence of the eighth verse: "He will swallow up death in victory."

The Apostle quotes this passage in connection with the Coming of the Lord for the Church. He says: "The trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed—then shall be brought to pass the saying that is written (this line in Isaiah) death is swallowed up in victory." (1 Corinthians 15:52-54.

The Coming of our Lord is first into the air for His Church as the Apostle shows; after that, He comes with His Church to Israel. It is after He appears in His glory that the feast will take place on mount Zion.

There is much I would like to say to you about that feast, and trust I may be able to say it later.

1. He will put an end to their sorrow as a people. "The Lord God (our Lord) will wipe away tears from off all faces." No longer, will they be the people of the restless foot and the downcast glance.
2. He will take away the worldwide rebuke of His people. They have been a by-word and a scorn. The word "Jew" has been an epithet. He will put an end to

all that. Listen to what the Lord says: The rebuke of His people shall He take away from off all the earth. I will get them praise and fame in every land where they have been put to shame.” (Zephaniah 3:19)

Do you know any more wonderful promise of our God than that? But, mark the wonderful confession that these Jews will make. They will confess the deity of our Lord. They will say: “Lo, this is our God.”

It is His appearing in glory that will move them. They will say; “We have waited for Him.” They will own Him as their Lord and Savior and rejoice in His salvation. They will say; “He will save us.” “We will be glad and rejoice in His salvation.”

All this is promise.

All this is prophecy.

Both promise and prophesy which were made to **natural Israel**.

Precisely as the Gospel is preached to the natural man that he may become spiritual, so is it here, the promise and the prophecy are to the natural Israel, that all the covenant blessings may come to them, and that they may walk in the Lord.

To bring into view all prophecy “as yet” unfulfilled would be to quote almost the entire volume of prophecy. Consider the magnificent sixtieth chapter of Isaiah. How gloriously it opens:

“Arise, shine; for Thy light is come, and the glory of the Lord is risen upon Thee.” The Lord Himself is speaking to Israel. Hear what He says: “Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy one of Israel, because He has glorified thee.” (Verse 9)

“And the sons of strangers (Gentiles) shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day or night, that men may bring unto thee the wealth of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.” (Verse 10-12)

How impossible to spiritualize this and apply it to “the whole household of faith,” to the Church. The Lord is speaking of historic Israel and literal Jerusalem. He reveals His identity and the locality of which He is speaking. He says:

“The glory of Lebanon shall come into thee (that is all the woodwork shall be of cedar)—to beautify the place of my sanctuary (the temple of Ezekiel); and I will make the place of my feet glorious.” (Verse 13) He is speaking of Jerusalem and says:

“They shall call thee, The City of the Lord, The Zion of the Holy One of Israel.” (Verse 14)

“They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. Ye shall eat (appropriate) the riches (the wealth) of the Gentiles and in their glory shall ye boast yourselves. For your shame, ye shall have double; and for confusion they shall rejoice in their portion; therefore **in their land** they shall possess the double; everlasting joy shall be unto them.” (Isaiah 61:4-7)

This is a restored, reunited and regenerated Israel. Not “as yet” fulfilled, but a promise made to them as a nation and the assurance of the Lord that this natural Israel because of His covenant faithfulness shall so turn unto the Lord that: as it is written: “Ye shall be named the priests of the Lord: men shall call you the Ministers of our God.” (Verse 6)

The book of Jeremiah is filled with promises of restoration. Mark, I pray you, the fervor and intensity with which the Lord declares He will put them back in their own land.

“Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.

Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with MY WHOLE HEART AND WITH MY WHOLE SOUL.” (Jeremiah 32:37-44)

The prophet Ezekiel paints a great picture of Israel yet to be. He sets before us a valley of dry bones. He is commanded to call to the winds to breathe upon the bones. The winds come. They breathe upon the bones. There is a great shaking; the bones come together, bone to bone and sinew to sinew. Flesh appears on the bones and a great army of the living stands up.

The bones represent *the whole house of Israel*. They represent Israel as a nation, cut off and dead nationally.

The nations where the Lord has “driven” them are their graves. In these nations, their own nationality has been buried. They have been tagged with the nationality of those nations. We have Russian Jews, German Jews, French Jews, English Jews, American Jews, and so through the whole gamut of the nations. But, God will raise them up out of these nations. It will be a National resurrection. He will bring them back into their own land. As it is written:

“Thus says the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.”

Then He says:

“Behold, I will take the children of Israel from among the heathen, (Gentiles) whither they be gone, and will gather them on every side, and bring them into their own land;

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall **be no more two nations**, neither shall they be divided into **two kingdoms any more at all**.

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children **forever**. And my servant David shall be their prince forever.

I will place them, and multiply them, and will set my sanctuary in the midst of them **for evermore**.” (Ezekiel chapter 37)

Here is a prophecy, an overwhelming tidal wave of prophecy, concerning the restoration, reunion and perpetuity of Israel *in their own land*. Not a small remnant, but **all Israel** as Paul says in Romans 11:26. But it may be said this is a picture of a regenerated, a spiritual Israel. Let it be so!

It is a prophecy of what Israel is to become; but as already said, it is a prophecy, and prophecy made to Natural Israel concerning the mercy and blessing in store for them, because of the faithfulness of God, who having judged and dealt in discipline with them, will pour out of the abundance of His grace upon them.

How greatly this nation of Israel is upon the mind and heart of God, even in the hour of their flesh and disobedience, in their immense representation of the natural man, may be seen in such utterances as the following:

“I have graven thee upon the palms of my hands,” (Isaiah 49:16)

“For this saith the Lord of Hosts—he that touches you touches the apple of His eye.” (Zechariah 2:8)

I have already quoted the great prophecy of Amos.

In Micah we are told the Lord will bring back both Israel and Judah to the land, and then it is said: “The Lord shall reign over them in Mount Zion from henceforth, even forever.” (Micah 4:6-7)

Zechariah uses the strongest of prophetic terms.

The Lord Himself speaks. He says; “Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts—the holy mountain.”

That there may be no room for spiritualizing, the succeeding verses make amply clear:

“Thus saith the Lord of hosts; there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

And the streets of the city shall be full of boys and girls playing in the streets thereof.

Thus saith the Lord of hosts; Behold, I will save my people from the east country and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.” (Zechariah 8:1-8)

Again, it is written:

“Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Thus saith the Lord of hosts; in those days it shall come to pass, that ten men, shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, ‘We will go with you; for we have heard that God is with you.’” (Zechariah 8:22,23)

In this section I have not attempted to follow connectedly Mr. Mauro’s arguments

- (1) That the kingdom of God is not the kingdom in earthly Israel;
- (2) That it is not earthly, but wholly spiritual and Heavenly;
- (3) That the covenant throne of the covenant Son of David is not on Mount Zion, in Jerusalem, but is in Heaven and is the throne of the Father, the throne of the universe;
- (4) That it is there that David’s prophetic Son, the Christ of God, the Lord, is to sit and from thence to reign and rule as such forever.

I have been content to pick out a statement of Mr. Mauro’s here and there, that I might show how he *spiritualizes*, *symbolizes*, much that is literal in respect to the

kingdom, *misapplies* Scripture, *grossly misinterprets* it with an exegesis that has no right to be called exegesis at all. Further, he *perverts* the plain statements of Scripture in support of his theory of the kingdom and gives the impression of denying the very Word of God. I have sought to show this that I might reveal Mr. Mauro as an *unreliable* Bible teacher, an *unsound* expositor of Scripture and by so much, demonstrate in advance, the *complete fallacy, folly and downright untruth of his book*, “The Gospel of the Kingdom.”

MR. MAURO'S CLASSIFICATION OF CHRISTIANS AS JEWS

Mr. Mauro is so thoroughly possessed with the idea that the kingdom of God is not earthly, that the children of Israel, the Jewish nation as such, have no part nor lot in it; that the house of David as an earthly thing has been cut off forever and the Jewish nation exterminated, that he lays down three definite and startling propositions.

Proposition One

The warning given by Nathan the prophet against David because of his sin against Uriah that the sword should never depart from his house was climacterically fulfilled when Christ died.

On page 152 Mr. Mauro writes what might well make the heart of every Christian to quiver. He says:

"The promise was fulfilled when the sword of judgment was sheathed in the bosom of the Son of David; for by that stroke (the death of Christ) the house of David was 'cut off,' and cut off forever as an earthly thing."

It is an astounding exegesis and may be fittingly called, "novel," an exegesis that would make the Cross of Christ, instead of a divine memorial of forgiving and atoning love, makes it the expression of perpetual judgment against, and a perpetual remembrance of, the personal sin of one of His own.

It is well to get this proposition fully in your mind.

The House of David, the object of God's most tender love, God's solicitude, His solemn covenant intent, cut off by the death of His Son, originally planned through resurrection to be its guarantee is, perhaps, one of the most stupefying statements ever made.

Proposition Two

Although there are today from twelve to fifteen million Jews in the world, in some respects more racial and more religious than ever, Mr. Mauro has the courage to declare that they have been totally destroyed as a nation, and that it came to pass at the destruction of Jerusalem.

He makes this following statement on page 228 of his book:

"From that time (the death of Christ) there remained of all the prophecies relating to the natural Israel, only those foretelling the judgments of God that were to befall them, and specifically, the destruction of Jerusalem and the temple, and their extermination as a nation."

The last word of prophecy concerning that people as a nation was fulfilled in the destruction of Jerusalem by the Roman armies."

On page 52, in anticipation, he had said:

"There remain no unfulfilled promises of blessing for the natural Jew as such."

I have shown, on the contrary, that the pages of Scripture are filled with these promises, promises made to Israel, primarily, as a natural people, precisely as the Gospel of Grace and blessing is made to the world at-large.

But since Mr. Mauro is determined to maintain the destruction of the nation of Israel as owned and recognized of God, he must find another class of persons to whom these

multiplied blessings made in the name of Israel may be applied. Therefore, he lays down the third proposition, which is the outcome of the other two.

Proposition Three

All reference to Israel or the **Jews** in the Old Testament are figures of speech and signify in final terms, either the Church or individual Christians.

On page 81 he says:

“It is appropriate here to point out that one of the glaring errors of ‘dispensational teaching’ is the failure to recognize what the New Testament plainly reveals, namely, that the names which God temporarily gave to the shadowy and typical things of the Old Covenant belong properly and eternally to the corresponding realities of the New Covenant. Thus we are given the proper meaning of “**Jew**” (Rom 2:28, 29); “Israel” (Rom 9:6; Gal 6:16); “Jerusalem” (Gal 4:26); “Seed of Abraham” (Gal 3:29); “Sion” (1 Peter 2:6; Heb 12:22; Rom 9:33). Likewise it is made known that according to the new covenant meaning, “the tribes of Jacob” are those who are **Jews inwardly**, that is to say, **the entire household of faith.**” (James 1; Acts 26:7)

According to Scripture, and contrary to Mr. Mauro, “the Household of faith” signifies the Church. That we make no mistake about Mr. Mauro’s deduction we have his statement on page 127. There he says:

“The prophecies linked with the name and history of David have to do specially with the **gospel**, and with the **House of God**, that is to say—**the Church.**”

According to this proposition, it follows that each member of the Church of Christ, every Gentile believer, is a member of one of the tribes of Jacob, and may claim the right of succession to all prophecies whatever made in behalf of that tribe. When, therefore, as a Christian, he reads the Old Testament prophecies, he may apply them to himself. This is clearly stated on page 236, where Mr. Mauro says:

“The believing remnant of Israel (the **as many as received Him**, of John 1:12) with **believing Gentiles** ‘grafted in’ as represented by the ‘good olive tree,’ (verse 24), are the **true Israel**; and God had **them** in view all along as the inheritors of His Kingdom.” (1 Corinthians 6:9; 15:50; Eph 5:5)

On page 243 we have a statement that is absolutely clear. There Mr. Mauro says:

“The ‘all Israel’ of Romans 11:26 is **the whole body of God’s redeemed people—believers from among the Gentiles.**”

According to this—Gentile believers, along with believing Jews, constitute the true Israel. Every believer, Jew or Gentile, is, spiritually, a **Jew**, and all promises made in the name of Israel belong to them; not one of these promises belong to the **natural Jew**. None of them have any relation to earthly Israel.

By Mr. Mauro, all such great names as “Israel,” “Jew,” “Jerusalem,” “Zion,” are simply figures of speech, shadows, symbols, it may be said, of the Church and the spiritual blessings that are to come to her—to Christians.

The historic fact of Israel is to be swept aside and place given to **an Israel out of all nations, kindred and tongues who believe the Gospel.**

On page 233 of his book Mr. Mauro quotes Isaiah 35:8-10, in which, speaking of the “way of holiness,” Isaiah says, “The redeemed shall walk there; and **the ransomed of the Lord shall return (to Him) and come to Zion.**” (Verses 8-10)

Mr. Mauro in obedience to the principle of spiritualization, has no hesitancy in affirming that the Zion of which the prophet speaks is “Heavenly,” in fact, is in Heaven. In support of this, on page 233 Mr. Mauro quotes Hebrews 12:1-24:

“For you are not come unto the mount that might be touched, and that burned with fire,” (Mount Sinai) **But, you are come unto Mount Zion—and unto Jesus.”**

Mr. Mauro makes the following comment: “For in short, **Zion is where the Lord Jesus is**; and God’s salvation is there, because He is there; and therefore **those who came to Him come to Zion.**”

It is a tremendous act, this transfer of Mount Zion from earth to heaven, but Mr. Mauro has accomplished it without apparent effort; but it should not surprise us. The mental power, which can transfer the covenant throne of the Son of David from Jerusalem, from this world to Heaven, to the throne of the universe, with the stroke of a pen, it seems, can do limitless feats of transposition.

As already seen, Mr. Mauro has given us a list of Scripture quotations by which he would make it clear that what we have heretofore thought were literal promises in respect to literal things, are nothing but figures of speech. He would have us believe that the real Israel is, after all, but the “Household of faith,” “the House of God,” that is to say, “the Church.”

We do well to examine them closely.

Romans 2:28, 29 “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter.”

Not this seems simple enough. Paul, as the 17th verse shows, is addressing the representative Jew, and is telling him that while it is a commendable fact that he is not an idolater, as is the Gentile; and while he knows God and is instructed out of His Law, that if he does not live up to the life of separation from the Gentiles and their ways (which circumcision requires); then he reveals himself as much a sinner as the Gentile. Nay! Even worse, by his profession so far above the Gentile, he becomes a *sinner in the light and against the light*, which he has been given, and gives occasion to the Gentile to blaspheme and mock. In other words, the Jew who wishes to be accepted of God, cannot make himself acceptable to God by keeping only the outward requirements of his faith, he must have the indwelling and separating spirit, separating him *from* the way of the sinner, and separating him *unto* God. In short, a Jew who wishes to be owned and accepted of God, must be, as every other sinner must be, regardless of race, he must be *regenerated*. He must be a **regenerated Jew**.

All this, I repeat, is simple enough. But, Mr. Mauro does not intend it in that way. He will make the “**Jew inwardly**” the premise upon which he will argue and hold fast the **idea**, that when a Gentile is regenerate, he is a “Jew inwardly.” That is to say, the Gentile, *by becoming regenerate*, is a **spiritual Jew**, a member of **spiritual Israel**.

This is the final evolution of the “Jew inwardly” whom Mr. Mauro sets before us so frequently. He is the believer of today, and whatever his race, he is a **spiritual Jew** and heir to the promises and prophecies made **in the name of Israel**.

The proof of this is found on page 235, where Mr. Mauro says:

“He is not a Jew, which is one outwardly, but he is a Jew, which is one inwardly. And furthermore, as stated in Romans chapter 4:11-16, the children of Abraham, as God

reckons them, are those who have the faith of Abraham, **whether by their natural birth they were Jews or Gentiles.**”

But Mr. Mauro, with all his genius of interpretation, mixes things that differ. A regenerated Jew, let it be well remembered, **is a Jew still**, and has all the rights, which belong to him as a Jew.

We see this in Paul’s letters. After his conversion and as an Apostle of the Lord, he claimed his natural, as well as his spiritual, relation to the nation of Israel. He said:

“I also, am an Israelite, of the seed of Abraham, (and that we may not fall into a mystical or spiritualized quagmire, he brings in his natural birth) of the tribe of Benjamin.” (Romans 11:1)

But a regenerated Gentile believer is **not a regenerated Jew; neither is he a spiritual Jew**, having a right to all the blessings promised to the nation of Israel.

For generations a theological system powdered with the dust of ancients, in theological seminaries, in pulpits, and at the hands of “regular” preachers, has robbed the nation of Israel of all of its magnificent promises and prophecies, and turned them over to the Church, making the Church a religious “fence” for the reception of stolen goods.

This system has a nomenclature peculiar to itself. It calls Mount Zion the Church, it calls Jerusalem the Church, and it says that the multiplication of Israel is the promise of a spiritual revival in the Church and the coming in of converts. It says that the exhortation to Israel to enlarge the place of her tent, to let the curtains of her habitation to be stretched forth, to spare not, and to lengthen her cords and strengthen her stakes; that these statements are to be understood as language addressed to the Church, an exhortation to fresh spiritual energy. Weighty religious encyclopedias and learned commentaries have been nothing more than storage plants in which every radiant promise to Israel and every hope held out to the Jew has been deposited to the credit of the Church and Christians only.

This system finds its expression in the list of texts by which Mr. Mauro would take away the promises from natural Israel and give them to the spiritual Israel made up of all nations, peoples, and tongues.

Therefore, let us go on with our examination of them and see how far they sustain this thesis. Next in order, we have:

Romans 9:6 “They are not all Israel which are of Israel.”

Pushed through to the root of its meaning, this is simply a re-emphasis of Romans 2:28, 29, that an Israelite to be accepted of God must be regenerated.

Galatians 3:29 “And if you are Christ’s, then are you Abraham’s seed, and heirs according to the promise.”

There are two sides to the Abrahamic covenant, a **Jewish** side and a **Gentile** side.

There is **one** promise to each side. That one promise is **Christ**.

To complicate things, each of these distinctive sides is called **a family**. The Apostle speaks of them definitely as the **Heavenly** and the **earthly** family. As it is written:

“I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in **Heaven** and **earth** is named.” (Ephesians 3:14, 15)

The family on earth, the earthly family, is the nation of Israel, and in their ultimate state, they are the kingdom of the House of David, the kingdom over which Christ is the ordained and covenant king.

The family in Heaven, the Heavenly family, is the Church, a spiritual Body of which the risen Christ is the Living Head.

Each of these families is constituted of those whom God has eternally foreknown, and are the elect of God. The fundamental relation of the members of both families is “in Christ.” “In Christ” signifies, not only in Christ as to the covenant and purpose, but also in vital union with Christ as the foreseen and risen One. That union is **regeneration**. Paul emphasizes that when he says; “They are not all Israel, which are of Israel; neither because they are of the seed of Abraham, are they all children: but, in Isaac shall they seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed.” (Romans 9:7, 8)

The plain truth then is that only those Jews who are regenerated; who are in a living union with a living Christ are true Jews, the true Israel of God; members of the earthly family. Again, Paul states it definitely when he says:

“He is not a Jew, which is one outwardly. But, he is a Jew, which is one inwardly, in the spirit.” (Romans 1:28, 29)

A **regenerated Jew** is, therefore, in Christ, is of the seed of Abraham and heir of the promise. But, he is such as a Jew, and as a Jew born such **in the flesh**.

A **regenerated Gentile** is in Christ, and because Christ is the seed promised to Abraham, is of the seed of Abraham, and heir of the promise of life in Christ. But, he is **not a Jew Literally**. **Neither** is he a Jew **spiritually**. Abraham is the father of all who are in Christ, Jew or Gentile. He is the father *literally* only of those who are Jews. He is, therefore, the father of regenerated Gentiles only **figuratively**. The common relation between the regenerated Gentile and Abraham is simply that through faith each is in living union with Christ.

This regenerated Gentile, the believer in a risen Christ, is, therefore, the child of Abraham, **neither literally, nor spiritually**, but **figuratively** only. He is simply in the category of members of the earthly family as a child of Abraham because of **one** fact, the fact of faith in Christ common to both.

But, in all this, there is no approach to the idea that a Gentile believer is a member of spiritual Israel, regenerated Israel; no nearer approach than the east is to the west. On the contrary, just as far from it as in actuality the Heavenly and the Earthly families are from each other in their respective positions.

The Heavenly family, the Church, is “blessed with all spiritual blessings in heavenly places in Christ.” There, the function of the Church will be as co-rulers to reign with Christ in the coming kingdom.

The regenerated earthly family is blessed with all spiritual blessings in earthly places in Christ. The function of the earthly family will be, under the Church, to reign over the nations of the earth in the kingdom.

Galatians 6:16

“And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.” This epistle is addressed to a Gentile Church.

According to Mr. Mauro, all those Gentile believers constituted the “Israel of God.” He contends that they are the true Israel in whom all the promises made *to the nation* are to find their spiritual fulfillment. But he forgets, or ignores, the fact that in the Church in Galatia there were two classes of believers, Gentile believers and Jewish believers.

This is set forth by the Apostle Paul, when he says in chapter 2:15; “We who are Jews by nature, and not sinners of the Gentiles.” He is addressing the Jewish believers.

It is also to be remembered that Judaizing teachers came down from Jerusalem and introduced, what Paul calls, the “little leaven” of the Law.

It is also to be remembered that the whole epistle to the Galatians is the outcome of Paul’s endeavor to meet these teachers who sought to disturb both Gentile and Jewish believers with the entanglement of the Law. Sometimes in the Epistle the Apostle addresses the Gentile and then the Jewish believer. The Distinction made be observed in his use of the pronouns. An example may be found in Galatians 3:24, where we read:

“The law was **our** schoolmaster to bring **us** unto Christ, that we might be justified by faith.”

But we know absolutely that the Law did not bring a **single Gentile** in Galatia, to Christ. Paul did not preach the Law to the Galatians. His great battle, and his Epistle is the proof of it, his great battle was, to keep his Gentile converts out of the hands of the Law teachers and the entanglement of the Law.

He speaks of these teachers of the Law as having “bewitched” many of them.

In the nature of the case, the Law did not bring them to Christ, for as Scripture declares, **the Gentiles were never under the Law of Sinai.** (Romans 2:14)

It is here in respect to the Law that we may see how the Apostle brings in his safe guarding use of the pronouns. He does not say the Law was “**your** schoolmaster.” He says, “the Law was **our** schoolmaster.” He uses the plural possessive pronoun, “**our**,” just as in the previous chapter he uses the pronoun, “**we**.”

In both cases the definite use of the pronouns demonstrate that there were two classes in the Church at Galatia, Gentile believers and Jewish believers. He says: “The Law made us see **our** helplessness; at the same time through the offerings, it made **us** see the Redeemer and Savior, God in grace had provided for **us**.” The use of those specific pronouns makes the classes distinct.

This distinction of the two classes of believers is seen again in Galatians 6:16 and is brought out by the conjunction “**And**.” “As many as walk according to this rule, peace be on them, and mercy, **and upon the Israel of God**.”

If construction in language means anything, this conjunction, while it ties the two parts of the verse together, at the same time, reveals the fact that there **are** two parts. There are two parts of the verse and there are two **parties** in the two parts. There is the party of the first part of the verse, to whom the Apostle gives the benediction of peace and mercy. But, he does not stop there, for he would put the same benediction upon another party. He says, “**And upon the Israel of God**.”

These two parties of the verse are as distinct from each other as the east is from the west. The first party refers without question to Gentiles, inasmuch as the second party are qualified and described as Israelites. That means that the first party are the Gentile believers in Galatia and the second party are the Jewish believers.

It is these Jewish believers the Apostle declares to be “The Israel of God.” He does not say they are spiritual Israel. He says they are the Israel of God.

The fact that he defines them apart from the former in the verse is the dynamic rebuke of the Apostle to those who would classify Gentiles as spiritual Jews. These Jewish believers are the true Israel of God. They have owned and confessed the Lord as Messiah. They have accepted Him as the Lamb of God sacrificed for them. They are those whom the Apostle Paul calls the “election according to grace.”

He draws out attention to the experience of Elijah in the days of Ahab. Elijah believed that all Israel was apostate and that he had been left alone. Then the Lord revealed to him that He had reserved to Himself seven thousand in Israel who had not bowed the knee to Baal. Quoting those facts the Apostle Paul says:

“Even so, then at this present time also there is a remnant according to the election of grace.” (Romans 11:2-5)

This elect remnant is “the Israel of God” as seen in Galatia. “The Israel of God,” so far from representing Gentile believers as the Spiritual Israel, are regenerated Jews and, by the grace of God, having accepted a rejected and crucified, but risen Messiah, as Redeemer and very Lord, are the true Israel of God; that “election” in Israel who have become members of the Body of Christ; that Body of persons to whom the supreme glory will be given in the kingdom of God.

But, while I am seeking to put the Scripture in its true relationship and thus fulfill the injunction of the Apostle to “give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.” (1 Corinthians 10:32), I would not forget, nor pass by, the worthwhile spiritual truth revealed in this portion of Scripture with respect to the Christian life.

In writing this portion of the Epistle the Apostle is exhorting both Gentiles and Jewish believers to walk, to measure their daily life, by a definite “rule.” The word used is, “**kanon**,” that is, “**canon**.” It means a standard.

This standard is set forth in verse 15. “For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but, a new creature,” literally, **a new creation**. All believers are to walk according to the **new life**, which is in them. They are to walk according to the life of the risen Christ to whom they have been joined. As the Apostle writes to the Colossians (1:27); “Christ in you, the hope of glory.”

He also has written in Galatians 2:20; “I no longer live, but Christ lives in me.”

Let them recognize that they have a new life, the communication, and the impartation, of the life of the risen and ascended Christ. Let them recognize that this change of condition in them has been the creative act of God and that they have the Christ of God, His life and His nature, formed in them. They are to live before men as those whom God has created in the moral and spiritual image of His Son through rebirth into the family of God.

Paul gives the exhortation to the Gentile believers, and them in the love that was always in His heart. Out of his deep solicitude for his own people, his kinsmen in the flesh, he adds these gracious words: “**And** upon the Israel of God.”

Mr. Mauro’s endeavor is to turn this elect Israel of God into a body of Gentile believers and go on in the complacent assurance that these are the true Israel of God. He takes the position that these Gentile believers are, so to speak, “Israelitish” Gentiles, and that all Gentile believers are, in final terms, “the Israel of God.” That is, to say the least, a curious sample of exegesis, if not an outright perversion of Scripture.

The next reference is in the same epistle.

Galatians 4:26

“But Jerusalem, which is above, is free, which is the mother of us all.”

“Jerusalem above” is the symbolic signification of the **Abrahamic covenant**. A covenant of unconditional grace which is “above,” beyond, and preceding the Covenant of the Law by nearly five hundred years and; “above,” in the revelation of God’s love as the heavens are above the earth.

The Abrahamic covenant has two sides. There is one side for Hebrews and one side for Gentiles. Further, there is separate blessing for each side.

Therefore, the Apostle uses the plural pronoun under the determining and inclusive adjective, “all.” All, both Jewish and Gentiles believers, are blessed in the Abrahamic covenant.

Now that Christ, the depository of the Covenant, is risen from the dead and gives the distinctive blessing to those who are being taken out of the Gentiles and “after this” will, in virtue of it, “build again the tabernacle of David which has fallen down.”

1 Peter 2:6

“Behold, I lay in Zion a chief cornerstone, elect, precious; and he that believes on Him shall not be confounded.” That cornerstone is Christ. He was revealed to Israel; but whosoever, whether Jew or Gentile, believes on Him today shall be saved.

The “whosoever” **denies classification**, but is the universal, open, door of *regeneration*.

Hebrews 12:22

“But you are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.”

It has already been seen that, Mr. Mauro uses this Scripture to justify his claim that the true Zion is in Heaven. It is questionable whether we should spend time in dealing with a proposition like that. It ought to be sufficient to hear what Scripture has to say about Mount Zion.

The Psalmist leaves us in no doubt as to its location, when he says: “Beautiful for **situation**, the joy of **the whole earth**, is Mount Zion, on the sides of the north, the city of the great king.” (Psalm 48:2) According to this Scripture, Zion is on the earth, the joy of the earth.

The Psalmist says further that, **it cannot be removed**. “They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abides forever.” (Psalm 125:1)

That settles its geographical situation and settles it forever. It is to be forever on the earth.

Of course, Mr. Mauro is spiritualizing, and this means, giving rein to imagination.

But, this passage from Hebrews is very strong; “You are come to Mount Zion, and to Jesus.”

My question is; how do we come there? The answer ought to be self-evident. We come to Mount Zion just as we come to Jesus. And, how do we come to Jesus today? We come to Him in one way and one way only, *by faith*.

Remember that the Apostle is writing this epistle primarily to Hebrew believers. In this twelfth chapter he is looking forward to that hour when Mount Zion, when Jerusalem, as the return of the Lord as the “great king,” will be the capital of the world. Then, Mount

Zion will be made the center of the world's gathering, and when the city shall be called by its new name, "The Lord is there:" that city which He says He will make the place of His feet, and where He will abide forever; and when the multitude will go up to worship in His Holy Place in Zion. As it is written:

"Come ye, and let us go up to the mountain of the Lord, to the house of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in His paths; for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem." (Isaiah 2:3)

These will go voluntarily and with gladness of heart. Others who shall hesitate, who will have haggard steps, will have to face a penalty of they continue to halt. As it is written:

"And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of Hosts, even upon them shall be no rain." (Zechariah 14:17)

In the twelfth chapter of Hebrews, the Apostle is exhorting believing Jews, and also Gentile believers, to look forward in faith to that hour when the Lord will be in His Holy Habitation upon Mount Zion.

As it is written: "The Lord of Hosts shall reign in Mount Zion, and in Jerusalem, before His ancients, gloriously." (Isaiah 24:23)

I have examined the main passages cited by Mr. Mauro in his attempt to prove that the real Jew today, in God's sight, is he, whether born Jew or Gentile, who believes the Gospel. He asserts that **every Christian is a spiritual Jew or Israelite**, and that it is the "Household of faith," "the redeemed of God," the "Church of God," and not the natural born nation of Israel at all, who are the heirs of the blessings promised in the general name of Israel.

I have examined these cited texts and, so far from supporting his proposition, I have found them overwhelmingly to be a denial and repudiation of his ideas.

Mr. Mauro's determination to cut out the kingdom of Israel as the earthly side of the kingdom of God, and to cut it out by proclaiming the extermination of the Jews as a nation and kingdom forever, is met and nullified by the amazing history of the Jews during the last two thousand years. Theirs has been a history of suffering.

If it were true that their Messiah was a man of sorrows¹ and acquainted with grief, it is equally true that they have been a nation of sorrows and acquainted with grief.

No nation, no people on earth, have suffered as they have suffered. Words fail to paint the woe and the agony of that people. Their preservation is as phenomenal as their suffering.

Today², there are twelve to fifteen millions of Jews alone. They are the most vital of races. Their intellectual capacities and biology impose themselves on the consciousness of the world as never before. If you seek a representative in every department of human genius and achievement you will find that representative to be either a Jew or a Jewess.

While it is beyond all question that, as a nation, they have suffered the fruit of their own doing, and precisely as their own prophets or leaders in the name of a righteous God warned them before their feet crossed the Jordan. Nevertheless, God, Himself, as

¹ Isaiah 53:3

² 1931

recorded in Scripture, declares that His hand has been behind their sufferings, the hand of providential correction and judgment.

He openly affirms that He has sent mildew and blasting³ upon them. He it is who has driven them as wind blown leaves before their enemies. Again and again He says He has driven them into the lands of their enemies and scattered them upon the face of the earth. He uses such language as this: "I will drive them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt, and a curse, in all places whither I shall drive them."

Again, He says: "And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers." (Jeremiah 24:9, 10)

The language is unmistakable, and these things have come to pass. Because He has willed it as His announced judgment, they have been a by-word, a hissing, and a scorn.

They, of all people of the earth, were His chosen people. Of all the people of the earth, they were alone brought nigh unto Him. To them alone, of all the nations of the earth, were given the oracles⁴ of God, a written revelation from Heaven of the mind and will of God. To them the great name of God was revealed. Because they were thus peculiarly His, their unbelief and sin was His to His dishonor. Therefore, He determined that by and through His dealings with them, all the world should know that He was a God of righteousness who would not close His eyes to the sin of His own. Nay, that He was a God who, by no means, would clear the guilty.

But, to say that God has judged and punished them is, at the same time, to be under bonds to say, **He has preserved them**. You cannot account for their existence as they are unto this day, on any other ground.

These two facts confront one another, their *suffering* and their *preservation*. The one proves the final source of the other, the same as its own.

Now, why all this history? Why this dealing with them as with no other people on the earth? Is it because God has no purpose concerning them? Is it because His purpose did not keep pace with the immense promises He made to them? Did their failure and break down cause the break up and failure of God's plain horoscope of the nation? Has it been His purpose to let them live this strange history, in order that the time might come when in face of all the wonder of the past, in the face of the fact that it was as a Jew the eternal God found His visibility, His incarnation; in the face of all this, that the time might come when, as Mr. Mauro says: "there will be no Jewish people left on earth?"

Is it even reasonable to believe that the living God has gone through all this with His nation, bringing judgment on other nations for their sake; appointing them as the nation out of which He might bring the wonder and glory of individual salvation and the revelation of immortality; that at the last, there might be no greater crowning than the memory of their shame and final extinction?

Suppose that there was not a Jew on earth today. You have this Bible packed with unfulfilled prophecies concerning the Jews, stated as those prophecies are in the most explicit terms. How much more would your Bible be worth than simply old paper?

Well! In contrast to that, today you have that Bible filled with these prophecies and you have twelve to fifteen million Jews confronting these prophecies. You also have the

³ Amos 4:9

⁴ Romans 3:2

Turks driven out of Palestine, and you have the Jews, under an organized movement, back in Palestine, calling the land, “the land of Israel.” They are building the waste places and “the former desolations,” building new; cities, seeking with an intensity which is finding a worldwide reinforcement, to set up a Jewish Government, and England with her ships, like the ships of Tarshish, back of them.

What does this all mean?

Are God’s dealings in the past, and the present, profoundly suggestive, fact of Palestine and the Jews, and some prophesies about their return, being startlingly fulfilled?

Shall we say God has no purpose, no plan about the Jews today? Shall we propose that He has no definite future about these people whose one name and title from the beginning to the end of the Bible is, “The Chosen, the Peculiar People of God?” To take that conclusion would be tantamount to convicting God of folly and unfaithfulness, and that out of His own Book. Never!

There can be but one meaning to all this. It means that there is a future for this people who have been called the people of the living God. They have a future in the world, and in that land of Palestine wherein all God’s ways with them will be justified. They have a future in the land of Palestine, of which it is written in God’s own Book:

“A land which the LORD thy God cares for; the eye of the LORD thy God is always upon it, from the beginning of the year even unto the end of the year.” (Deuteronomy 11:12)

Thus the Word of God and the corroborating history of the People repudiate the effort made through this book, “The Gospel of the Kingdom” **to rob them of their inheritance and turn Christians into Spiritual Jews.**

Concerning many of the astounding propositions brought forward seriously by Mr. Mauro in his book, it may be said without exaggeration, this endeavor to classify **all Christians as the true Israel of God**, is the most nearly *grotesque*.

MR. MAURO'S OBSESSION CONCERNING DISPENSATIONALISM

Mr. Mauro's cynicism, contemptuousness, and indignation find their full expression against Dispensational Teaching. He characterizes it as "novel," a "fabrication," a "concoction," a "humanly contrived system," that has been "**imposed** upon the Bible and not a scheme of doctrine **derived** from it."

He is so moved by its fallacy, so confident of his ability to overthrow it, that he already sounds the doom of it. On page 162 he says:

"Dispensationalism must inevitably fall into ruin, for it is built upon a foundation of sand. True, the structure thereof has been ingeniously contrived and cleverly put together (let the reader remember that for at least 10 years Mr. Mauro was one of the most devoted advocates of this system he now denounces). Moreover, excellent materials have gone into the building of it; and the time, labor, and skill of able, learned, and godly men have been lavished upon the erection and adornment thereof. But it is all for nothing; for it is **not founded upon the words of Christ**. Indeed, there never was a case in which the true foundation has been so ostentatiously set aside. For the builders of this elaborate and ornate structure of doctrine, which has excited the admiration of hundreds of thousands, have openly disparaged and rejected the very "sayings" of the Son of God given by Him to serve as the foundation of our life-edifice. Therefore, the downfall of Dispensationalism is but a question of time; and my conviction is that the hour is near at hand when it will be said, 'and great was the fall of it.'"

Mr. Mauro seeks to prove the falsity of dispensationalism in that it claims a philological parentage, which does not belong to it.

He endeavors to show that the very word, "dispensation," does not mean what the advocates of the doctrine claim it to mean. On page 26, 27, he says:

"In our English version of the Scriptures the word 'dispensation' is not in a single instance used to designate **a period of time**. Paul says, a '**dispensation** of the Gospel is committed to me' (1 Corinthians 9:17); that is to say, the Gospel had been entrusted to him to be **dispensed** by him. And the word has a like signification in other passages, all its occurrences being in the writings of the Apostle Paul. Thus in Ephesians 1:10 is a reference to 'the dispensation of the fullness of the times'; and the Apostle is there speaking of that which God had purposed to administer or dispense in these last days ('the fullness of the time,' according to Galatians 4:4, is the era when 'God sent forth His Son.'"

Again in Ephesians 3:2 Paul speaks of "**the dispensation** of the grace of God which is given me to you-ward;" the meaning being that the ministry given him was to dispense the grace of God to the Gentiles.

And lastly, in Colossians 1:25 he refers to "**the dispensation** of God," that had been given him, "to fulfill the word of God;" the reference being to that which God had made him responsible to administer or **dispense**, in fulfillment of the word of God concerning His previously concealed purpose as to the salvation of the Gentiles. These are all the occurrences of the word.

In the English Version of the Bible, therefore, the word "dispensation" means always **administration**, or **stewardship**. Our English word 'economy' comes directly from the

Greek word rendered “dispensation” in the four passages above referred to. It is to be deplored that a biblical word of definite signification should have been chosen for the purpose of this **new system** of doctrine, and a radically different meaning assigned to it.”

But that grace which Mr. Mauro says Paul was dispensing is a very marked and notable “grace.” It is to be noted by what it is in itself:

“That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel.” (Ephesians 3:6)

There was nothing like that in the world before. But this grace is further distinguished in the fact that it was grace, “Which in **other ages** was **not made known** unto the sons of men, **as it is now revealed** unto His holy apostles and prophets by the Spirit.” (Ephesians 3:5)

Two things are clear here. (1) God’s dealing in grace **unlike any previous** dealing of His, and (2) God revealing that grace in a **separated** and **particular** age.

Thus, the very “dispensing” of Grace carries with it a special arrangement of time; its very action expresses a “**period of time.**” In speaking of that time, and allowing all the force of “dispensing,” “economy,” and “administration,” we are warranted in speaking of that period of time as an “economy,” a “dispensation of time;” and, therefore, that period in which the dispensing takes place. It is the result of an act, and thereby becomes a substantive thing, **a DISPENSATION.**

That “dispensation,” in Biblical use, is legitimate as a signification of a period of time, an age, or an era. It may be seen by examining Ephesians 1:10, which Mr. Mauro, although quoting, fails to analyze properly. The text reads as follows:

“That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.”

To take the definition, “dispensing” and apply it to the declarative phrase, “the dispensation of the fullness of times,” and make it “the dispensing of the fullness of the times,” would be **not** sense, but **nonsense.**

To say that, “in the fullness of the times God will dispense all things in Christ” is not only without sense, but an absolute contradiction of the statement of the text. God is **not to dispense any thing in that age**, just the reverse: He is to “**gather together.**”

But, “dispensing” means “scattering” or “distributing,” in common usage, and “gathering together” is “**bringing together.**”

God will gather together “in one.” That is not “dispensing,” not “giving out portions.” No! On the contrary, it is “**unification,**” it is “**concentration.**” The Greek word used for “gather together” is a very long one. It is **anakephalalosasthai**, a very significant and precious word. Its root meaning is “the head,” “the sum total.” In the text it means, “to head up all things,” “to put all things in Heaven and on earth under one head,” to sum up all things in the risen, glorified, God-man, our great God and Savior, Jesus Christ. This heading up of all things in Christ is related to a specific time. It is called the **fullness of the times.** It means a time cut-off and separated from all other times. It is a time in which all other times find their ultimate. It is the filling up, the completion, and the consummation of all times in this one time.

This is the declaration of the Holy Ghost, that an era, an age, is coming in which all times, ages, and periods, wherein God has been distinctively dealing, and this age wherein He is dealing in the same distinctive manner, are flowing in a mighty current to that marked period. It is when He will complete His purpose to make manifest that the

universe is Christo-centric. It says that all things are headed up in Christ as David's Son, immortal man and mighty God. This will verify and universally proclaim what Paul so superbly and stupendously says in Colossians, 1:16,17:

"All things were created by Him and for Him, and in Him all things consist (are held together, find their reason, find their law for being.)"

It looks forward to that time of which it is written:

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (as the eternal Son of the Father, God the Son)." (Philippians 2:10, 11)

How utterly fantastic to apply the word "dispensing" in its limited meaning to the fullness of the times: but to make the "fullness of the **time**" when Christ was born, and the "fullness of the **times**" to be related, is **inexcusable**.

Thus Ephesians 1:10 nullifies Mr. Mauro's labored effort to crush the meaning out of the word "dispensation." "The fullness of the times," is declared in the verse to be a dispensation of time in which the action is wholly between the Father and the Son. As the action is in a specific period in which all ages find their consummation, then the word is there used as a **characteristic period of time**.

The Holy Spirit has placed the word in a relation that cannot be denied. Therefore, "dispensation," as a distinctive period of time, is rightly applied both as a word and as a definition. It may be used without a single tremor or fear of philological anathemas by every Bible student or teacher, as indicating a special "administration" of God in a special "period," "age," or "time." In fact, it should seem impossible to read the Word of God in the most general way without coming face to face with the meaning of "period," or "age," or "administration," as only another name for "dispensation."

Start your study of the Bible without suspicion of the fact and you will find your mind carried out of one range or field of truth into another, out of one period with its chief characteristic into another equally marked and different.

Open the first page to Genesis and you have the history of the first man, and God is seen dealing with him as He has never dealt with any man since. You may call that period by whatever name you please, and should you call it the **age of innocence** I do not know any one who should have a right to contradict you. It begins with sin **against** God, and ends with atonement **from** God.

Read on and you will find yourself face to face with murder. Capital punishment is set aside, is ignored. There is none mentioned here. What we do see is that civilization is built by the murderer. Civilization has to reckon its start with murder.

Then, you have a preacher preaching righteousness for 120 years.

The age begins here with **fratricide**⁵. **It ends with a flood.**⁶ There can be no doubt that it is a distinct age from the first. There certainly can be no question but what the dealing of God in the second age is a distinct dealing from that of the first.

As you read on you come to the world after the flood. It describes a world refashioned and inhabited. It is in this period that **capital punishment** is established. It is in this age that man is announced as the image of God. Man is defined as God's portrait in the flesh.

⁵ Genesis chapter 4

⁶ Genesis chapter 6-8

To drive a knife through the portrait of an earthly king would be lese majeste. It would be an act of treason. We see that God counts a murderer's blow at a man as a blow at His portrait.⁷ He counts it as treason against Himself and decrees that death is the penalty of treason. God demands that the murderer shall die because the murder of a man is treason against God. What do you call this attitude and action among men? You call it **government!**

Why not call it government in this particular attitude and dealing of God? So far as you can see, there was no government among men from Cain to the Flood. There was human will uncurbed, sin without restraint, chaos morally deeper, darker, and even the chaos that fell upon the first created earth.⁸ But after the flood you have government among men given by God, which placed man clearly in responsibility to God.

Turn the pages and we find ourselves reading the history of four men who stand out from all others, Abraham, Isaac, Jacob, and Joseph. They each stand for specific things.

Abraham represents—**Faith**.

Isaac is the fruit of faith—**Sonship**.

Jacob is the fruit of sonship—**Service**.

Joseph is the fruit of service—**Rulership** and **Glory**.

These constitute *one family*, and with Noah, one era or dispensation. **Each** is both the father of a family and a ruler. Therefore, some have called this age the Patriarchal—the Father-rule age. However, if you know any better or more expressive title, then give it that.

After these great names and their suggestive history, we begin to read about the nation of Israel. It is a long history. It begins **nationally** on the night of the **Passover** and reaches its **official end** at the coming of John the Baptist.

As it is written:

**ONE MAN
ONE FAMILY
ONE NATION**

“The Law and the prophets were until John.” (Luke 16:16) “For all the law and the prophets prophesied until John.” (Matthew 11:13)

In this age you have a people chosen above all other people as the peculiar people of God, living under a written law, given also, as an inseparable part of that Law, a typical system of offerings and sacrifices. It was a system by which they were to anticipate the Coming of a King and a Redeemer, National and Individual, even the Christ of God.

Just as God dealt with one man, then with one family, so here He is seen dealing with one nation, and not with another. In this history of the nation until John the Baptist, we have a fourth distinctive age. Some call it the Law age, because this one nation, and none other, were under a written law from God.

It is possible to read the story of God's Christ from that hour when He was baptized by John in Jordan until that moment when, from a Roman cross, He cried, “It is finished,” and not see that here is a definite period of time? It is altogether unlike any that went before or has come since.

Never before could it be said that God came into the world as “God manifest in the flesh,” and actually walked in it and lived in it as a “man of sorrows and acquainted with grief.”

⁷ Genesis 9:6

⁸ Genesis 1:2

We read of Him as the Son of God, as the Messiah, as the King of the Jews. Other men have been crucified, before and since, but never before or since was an incarnate God crucified on a Roman, or any other, Cross. You surely have no doubt that this period stands out in a clear cut way, nay, in such lines that it should seem the whole universe would bend its gaze on that particular age. So, what will you call it?

What better title can you give it than—**The Messianic age?**

All other titles and names seem to fade away.

As you pass on into the continuing pages of the New Testament, you find yourself face to face with the story of a risen and ascended Christ. Where before you were reading of Christ, manifesting Himself in the flesh, now you discover He is manifesting Himself in the Spirit.

You have two manifestations of the Spirit. The first particular manifestation of the spirit is on the night when the Risen Lord breathed upon the disciples and bade them **receive** the Holy Ghost. The other was on the day of Pentecost, when the risen and ascended Lord sent down from Heaven the **power** of the Holy Ghost upon the disciples.

There was a distinct characteristic in each manifestation. In the first case the Holy Ghost was **in the disciples**. In the second case, the **disciples were in the Holy Ghost**.

In this age, this present time, God is doing something He never did before, and when His dealing with this age is complete there will never be anything like it again.

By the Gospel and the operation of the Holy Spirit, He is calling out of the world, from among all classes and tongues, an elect number of persons to faith in a crucified, risen, and ascended Lord. He is now seated in His immortal manhood on the throne of the universe. He gives them of the divine life of Christ, makes them partakers of His very life and nature, makes them to be indwelt personally by the Holy Ghost, and forms them into the spiritual body of the Lord, called the Church of Christ, the Church of God. The Holy Ghost acts as the Proxy by whom the Lord can make Himself known to the believer, so that the believer may be, if he will, continually conscious of His presence.

This age or dispensation has a double beginning. There is a secret beginning and a public beginning. **The secret beginning** was when the Lord breathed the Holy Ghost upon and in them. **The public beginning** was when the ascended Christ, both as Lord and Messiah, sent down the power of the Holy Ghost on the day of Pentecost.

As the age has a double beginning, likewise, it has a double ending. There is a secret ending and a public ending. **The secret ending** is that moment when the Lord will descend into the upper air, call out the saints of all ages from their graves, clothe them with immortality, change the living believers, making them immortal, and then gather the risen and glorified up into the air to meet Him, taking them finally into the place He has gone to prepare. **The Public ending**, is that point in time when the Lord, after a season with the Church in Heaven, and after His marriage with her and the marriage supper (as it is called) of the Lamb, shall come with the Church and His angels in glory to the mount of Olives, to set up His throne in Jerusalem.

Surely, this is a sixth dispensation, or if Mr. Mauro prefers, “economy,” or “Administration.” After this age, or dispensation, there will come another.

It is set forth in words that are so plain, so stamped with all the characteristics of time, both of beginning and end, that the dullest mind cannot miss it. It is set forth in these words:

“And they lived and reigned with Christ a thousand years.” (Revelation 20:4)

All the ingenuity of men; all the genius of any man, to evacuate the literal meaning of the Word of God and substitute a spiritualized meaning cannot nullify the reality packed in this millennial statement of Holy Scripture. It is a prophecy and a promise stamped with time. It is a prophecy and promise, which bid us look up and look on, to a definite period of time yet to come.

It begins with the first year of that kingdom, and ends with the thousandth year. You cannot break it up into sections. You must take it as it unfolds from the beginning to the end. It is a kingdom that we easily find centers in Jerusalem. We find this Jerusalem is so real, and the Lord shall be so really there, and He will be dwelling in His glorified human body, that, just as it has been quoted before, the very name of the city will be "The Lord is There."

Then, as we read on in this wondrous book, this Bible, we find after the millennial age, or dispensation, another characteristic dealing of our God. We face a "New Heaven" and a "New Earth." That is to say, the earth and the heavens renewed, made pure and holy.

It is the age, the dispensation, in which God the Lord will consummate His eternal purpose, to bring into this earth a perfect race (which He is now creating through the preaching of the Gospel and the power of the Spirit). It will be a race of redeemed and glorified, immortal sons of God. It will be an age wherein God shall be all in all; an age in which the fullness of the Godhead bodily shall be seen; when it will be possible to look into the face of God's Christ and see the Father as Philip was unable to see Him, in His fullness, the Father of the Everlasting Age.

It will be an age, indeed, in which time will no longer be counted. As age whose "increase" will never end.

Mr. Mauro suggests that any number of dispensations may be manufactured if one desires to do so; that "seven" is an artificial number that by its use proves a human and unbiblical origin. Let Mr. Mauro take his Bible and endeavor to set forth a scheme of periods to suit his fancy. He will discover that the seven or eight declared are like great mountain ranges; that they enclose within their outlines, as so many valleys, just these distinctive parts or features, which unfold the whole landscape of God's dealings with man.

To attempt to break down these distinctions, to seek to legislate one upon another, is to produce confusion upon confusion.

Let any teacher seek to put the age of Law in union with the age of Grace, teaching first, as Scripture proclaims, that all the Law was fulfilled in Christ; and that the Law is only for a man in the flesh and down on the ground. Further, because the Christian is no longer in standing either in the flesh or on the ground, but "risen with Christ," he is no longer under the Law. Then tell him that this means he is no longer under the ceremonial (?) Law, but that he is still under the moral (?) Law, and that he must observe it, and the result will be utter confusion and a complete embargo of contradiction, both upon Law and Grace. It will further result in uprising questions of unbelief concerning the simplicity and clearness of Holy Writ.

Let the teacher refuse to keep separate, things which differ both in doctrine and in the age or dispensation in which these doctrines are to be taught or obeyed, and it will soon prove the wisdom and genius of God in having divided His dealings with man into definite and clearly distinct ages, with dealings as distinct and characteristic as the ages or dispensations.

It is because “dispensational truth” seeks to recognize the differences (1) between Law and Grace, (2) between the Church and the Kingdom; and (3) because it refuses to accept Mr. Mauro’s scheme of a spiritual kingdom, a “pure realm” of the Spirit, and (4) because it demands, as God Himself demands, that the Word of God be “rightly divided,” and not thrown together under the general title of “kingdom,” and (5) because, in short, dispensational truth will not yield to Mr. Mauro’s imagination under the form of spiritualizing the Word of God, that he uses all the power of which he is capable, to denounce “Dispensationalism” and to appeal, in the most striking of appeals, that the Scofield Bible be stopped, both in its publication and sale.

That blindness, the utter confusion and immense discouragement which Mr. Mauro’s spiritualizing system, (a system in vogue long before Mr. Mauro **stepped back into its darkness**), has been so disastrous. It has led so many, in despair, to turn away from further study of the Bible, having no hope of understanding it, unable to put things that differ, things that seem to contradict, in their right place. In light of that, those who have experienced the delight and power which the knowledge of dispensational truth has given, the transformation of the Bible into a book full of daylight, of exquisite harmony and inspiration—should give themselves more fully to it, seeking more earnestly to impress it upon others. “By their fruits ye shall know them.”

Mr. Mauro’s system, the system beloved of long date by Post-Millennial proponents, has always darkened counsel with words without knowledge, and destroys enthusiasm for the study of the Bible.

Dispensational teaching, on the contrary, fills the searching student with spiritual intelligence, cultivates spiritual discernment, impresses him with deeper reverence for the Bible, not only for the truth of it, but the manner of its revelation, for its own essential construction. As he learns to divide the Word of Truth, according to the mind of Christ, **the Bible becomes a miracle—and its own defense.**

It was this construction that was in the mind of the Apostle when he wrote to a young preacher and teacher, saying to him:

“Study to show thyself approved unto God, a workman that needs not to be ashamed, rightly dividing the Word of Truth.” (2 Timothy 2:15)

Dispensational teaching brings divine favor here in the knowledge of it, the thirst for it, and the mastery of it.

Mr. Mauro’s system invites the confusion it makes here and the “shame” it will receive hereafter.

MR MAURO'S MIXTURE OF LAW AND GRACE

On page 17 of his book, "The Gospel of the kingdom," Mr. Mauro says:

We are told that the present era is the 'dispensation of Grace,' and that the last preceding era was the 'dispensation of Law;' and therefore the teachers of the new system strain their ingenuity to show that there was **no** grace in the preceding 'dispensation,' and there is **no law** now; whereas, in fact, there is all the law of God now that there ever was, and there was abundance of the grace of God in the 'former times.'"

I shall answer that proposition. Before doing so, however, I desire to make it plain to whom the Law, and the Law of Sinai, was given.

I affirm it was not given to any Gentile nation or people on earth.

That it was not given to the Gentiles is the testimony of the Apostle Paul. He says:

"The **Gentiles**, which **have not** the law—these having not the **law**." (Romans 2:14)

The Law was not given to them **in** Paul's day. There is not a single record that it was ever given to the Gentiles **since** Paul's day. Moses says they Law was given *in his day exclusively to the children of Israel*. As it is written:

"And what nation that has statutes and judgments so righteous as all **this law**, which I set before you this day?" (Deuteronomy 4:8)

The Law was a covenant wholly between God and the nation of Israel. It stood over against the Abrahamic Covenant. That covenant was **unconditional**, whereas the Law **imposed conditions**.

Therefore, **we see that the Law was given, not that it might be kept, but that it might be transgressed**. This is the statement of Scripture, as it is written:

"Wherefore then serves the Law? It was added because of transgressions." (Galatians 3:19) The Greek construction signifies, "for **the sake of** transgressions." That is, that the spirit and tendency of transgression in the people might be brought out.

The announcement of the Law brought this out. They broke the first commandment of the Law even before they received the transcript of it. When Moses came down from Sinai with the tables of the Law in his hand, the people were dancing in idolatrous, obscene, worship before a Golden Calf. Moses did not give the tables of the Law to them; he cast them down and broke the record of the Law literally, as they had already broken it morally. Then, he said to them that he would go back and get atonement for them. Just as the Law revealed sin then, so it does now. Wherever it may come in, it makes manifest to those who put themselves under it, what is *in* them of the spirit and essence of *sin*. This is clear to Paul as he writes:

"By the law is the knowledge of sin." (Romans 3:20) Then, he illustrates by telling his own experience. He says; "I had not known sin, but by the Law; for I had not known lust, except the Law had said, Thou shalt not covet." (Romans 7:7)

Legislate against sin! The legislation, sooner or later, reveals the hidden desire for that thing and the willingness to break over all restraint to have it.

The Law brings condemnation. It is called: "The ministration of condemnation." (2 Corinthians 3:9) It is also called: "The ministration of death." (2 Corinthians 3:7) Condemnation and penalty go together.

No one has kept, nor can keep, the Law. "The carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can it be." (Romans 8:7)

There is no difference, all have sinned; “There is no difference; for all have sinned and come short of the glory of God.” (Romans 3:22, 23)

One offence, be it ever so small, breaks the whole law; “for whosoever shall keep the whole Law, and yet offend in one point, **he is guilty of all.**” (James 2:10)

Surely it must be so. If by a chain of ten links you are bound to the anchor, the breaking of one link breaks the whole chain, and at once you are adrift upon the tide. You might as well invoke the lightning, or ears that are deaf, as to appeal to the Law. Mark what the Law says to those who are under it:

“Now we know that whatsoever things the Law says, it says to them who are under the Law; that every mouth may be stopped, and all the world may become guilty before God.” (Romans 3:19)

That is, if the Jew, as one specially chosen of God, to whom God gave His written Word, and whom He instructed in righteousness, is guilty under the Law; how evident that the natural man everywhere, of every nation and race, measured by that Law, is guilty before God.

The Law of Sinai revealed to the people of Israel that they were helpless sinners and under sentence of death. But, side by side with the revelation of their transgressions and their nature of sin, the Lord provided the offerings and sacrifices for sin. These offerings were not mere ceremonial adjuncts. They were a necessary part of the Law.

On the one side, the Law revealed the hopeless failure of the natural man. On the other side, there was the mercy of God in the bleeding sacrifices, and the Tabernacle ministries with their typical meanings. It was through these that the people might look in hope and exercise their faith in anticipation of the Coming of Him who should be both their King and their Redeemer.

In the fullness of time God presented this King and Redeemer. When, however, the Jews rejected Him as their King, God revealed Him in the divine purpose as something more on that Cross than a rejected King. He was there as the eternally foreordained representative of the world's sin. As it is written:

“For He has made Him to be sin for us, who knew no sin, in order that we might be made the righteousness of God in Him.” (2 Corinthians 5:21)

On the Cross, therefore, He became a challenge to the righteousness of God. Would God answer the challenge; or, because He was His sinless Son, would He pass the challenge by? The whole universe looked on to see.

God answered the challenge! He poured down upon His Son all the tidal waves of His indignation and essential antagonism to sin.

Speaking anticipatively of that hour, the Son in His preexistent state says: “All thy waves and thy billows are gone over me.” (Psalm 42:7)

Speaking by the Spirit, He again says through David; “Thy wrath lies hard on me, and you have afflicted me with all thy waves.” (Psalm 88:7)

Speaking now by the Spirit, through the prophet, He lifts up the voice of His lamentation, the appeal of His suffering and sorrow, and cries; “Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord has afflicted me in the day of His fierce anger. From above He has sent fire into my bones, and it prevails against them. The yoke of my transgressions is bound by His hand; they are wreathed, and come up upon my neck.” (Lamentations 1:12, 13, 14.)

In the moment when the abounding billow of God's wrath seems to be drowning Him in the blackness of its depths, He sends up His interrogative cry of the forsaken one, the forsaken sinner: "My God, my God, why hast thou forsaken me?" (Matthew 27:46)

By that act of the Cross, the righteousness of God was revealed as the universe had never before known it. On the basis of that revealed righteousness He could call a halt in the proceedings of justice against man. *Because He had punished sin, He could forgive the sinner.* Because He had demonstrated His hatred of sin, He could show His friendship for the sinner. He could treat the sinner, not as an enemy, but as a friend.

Now, this is the amazing thing He has done. He has brought the world over on the ground of peace and mercy. He has reconciled the world to Himself; and for two thousand years, He has been treating the world, not as a world of sinners, but as friends.

The sinner, therefore, has nothing to do but come before God, and in simple faith, receive His crucified and risen Son for all that God claims Him to be. In doing so, he will be justified, accepted as righteous, and made a partaker of the life, the Sonship, and he will become an heir of God, in Christ.

I say that this *is* grace—divine, limitless, and abounding grace. And, mark it well, it is **grace that reigns through righteousness.**

Because of that revealed righteousness, He could reconcile the world to Himself, as a world of friends—not rebels.

Because sin was punished; because the wrath of God against sin was proclaimed in its superlative degree; because the demand of God's righteousness against the possible chief of sinners was met in the death of the divine substitute; because no question can ever be raised as to the integrity of God's righteousness; because of that manifested righteousness, grace in fullest measure reigns today, and reigns through righteousness. (Romans 5:21) Today is the day of grace!

Remember it well! The forgiven and accepted sinner, who believes the Gospel, is not spared the whip of Justice and released just because God is merciful. Nay! But, he is spared because he was punished, to God's full satisfaction, in Christ, the divine substitute. Who can improve on that?

Who would dare bring in a law of commandments to strengthen and conserve the character of God against questioning because of His free forgiveness of the sinner; and claim to be doing so in order to make the sinner more sure of his standing in righteousness before God by his obedience to the mere precepts of the Law, weaving a certain degree of righteousness for himself?

This is precisely what Mr. Mauro would do. He would let us have grace, but he would have this grace maintained by obeying the Law. That is the meaning of his statement when you fully analyze it. The statement has already been quoted:

"There is all the law of God now that there ever was."

This means instead of preaching Grace as the supreme dealing of God in this age, and resting in that Grace as all sufficient, in every case, to maintain the salvation it gives, we are to preach Law *and* Grace.

It is to be said, therefore, in virtue of Mr. Mauro's statement, this is an age in which Law and Grace are **completely mixed**. It is clear that Mr. Mauro would put the world **under Law**.

His advocacy of Law on equal terms with Grace in this age, leads him to denounce Dr. Scofield and the Scofield Bible, mercilessly, appealing in one of the most amazing

demands ever made for the stoppage of the further publication and sale of the book. He has done this apparently because Dr. Scofield testifies therein the truth concerning the Law; that there is no hope for the natural man in the Law; that it is for him an instrument of condemnation and death; that while it is not the ground of the sinner's approach to God, neither is it the rule of life for the Christian; that the Christian is risen with Christ, and with Him seated in Heavenly places, in Him as to his standing and character before God; that his walk is not according to a law expressed in commandments, but according to the life of the risen Christ in him.

Mr. Mauro is against grace as proclaimed by Dr. Scofield, by the Word of God itself, and would put the Law of Sinai on saint and sinner alike.

Every drop of blood on the Cross, and all the agony of that death, in which every demand of the Law was being fearfully paid by the Lord, protests against the exaltation of the Law above Grace, or even side by side with it.

It is true that Mr. Mauro would answer the declaration of Romans 6:14 ("You are not under the Law, but under grace") by teaching that the Apostle means that the ceremonial (?) Law has been set aside. But, I raise here and now the question concerning this familiar nomenclature of the **Moral** and the **Ceremonial** law.

First, I do not find it in the Scripture. It is not there. In fact, there is no such thing, no such division.

Second, the Law is **One Law**. The Ten Commandments were the demand for obedience in righteousness. The offerings, the sacrifices, were the reaction from disobedience to the Law, the reflex obligation of the sinner to meet the judgment side of the Law.

Let it be repeated: **the Law is One Law**. "What therefore God has joined together, let no man put asunder."

Romans 6:14 cannot be ground to nothingness between the upper and lower millstones of man's invented adjectives. The moment you put yourself under the Law in its command of righteousness, you are on the ground of works, of self's doings. In doing so, you reject pure grace, and you as much reject the grace of God by putting yourself under the commandments, as did the Galatians. Paul declared that those who did so were as ones who had been "bewitched." "Whosoever of you are justified (who seek to justify yourself) by the Law; you are fallen from grace." (Galatians 5:4)

Whether you seek to justify yourself by circumcision, as some of the Galatians did; or, whether you seek to love God with all your mind and heart and strength, and your neighbor as yourself, as the Son of God declared the Law in its essence requires; no matter where you touch the Law, in the ten commandments or in the offerings which express the typical obedience to the Law in its judgment side, it is **one** Law, and **under it you are no longer in grace**.

Having examined the Law, it is clearly seen that while perfect in itself and holy and good; nevertheless, because of the weakness of the flesh, it becomes a ministration of condemnation and death to man. But, we note that Christ honored it in life and magnified it in His death, met all the demands of it against man as a sinner, and is now the "end of that law for righteousness to every one that believes." The "end," that is to say, the fulfillment and the abrogation of it—and that, therefore, this is not the age of Law at all, but grace. Further, it is **unconditional** grace. Having seen this truth concerning Law and Grace, let us now more fully examine Mr. Mauro's statement which would make Law

and Grace of equal force for the believer in this age; so equal, that the Church has a right to dwell with the same peace at the foot of Sinai as at the foot of the Cross.

To get the word of his statement clearly before us; here they are:

“There is all the law of God now that there ever was, and there was an abundance of the grace of God in the ‘former times.’”

First, let’s see how much grace there was in the “former times.”

One of the commandments of the Law was the Sabbath. On the Sabbath, no one was permitted to kindle a fire in the house: “Ye shall kindle no fire throughout your habitation upon the Sabbath day.” (Exodus 35:3) Was this enforced?

While the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day. It is not said that he made, or was in the act of making, a fire. It is a moral certainty that he intended to do so. The case was a new one for the Israelites, who did not know what to do with him. So, they brought him to Moses, to Aaron, and before the whole congregation of the people. They put him under arrest, until they could know the mind of the Law concerning him.

Now, mark you what the Lord said to Moses. “The man shall be surely put to death; all the congregation shall stone him with stones outside the camp. And all the congregation brought him out of the camp, and stoned him with stones, and he died; as the Lord commanded Moses.” (Numbers 15:32-36)

Here was Law in application, and to the utmost. This was judgment of **Intent**, rather than action. Was there “abundance” of grace in these “former times” of which Mr. Mauro speaks? I believe not. Nor did the people seem to expect any. They acted as though they were not accustomed to receiving any. They acted as though they knew about law and what law was ready to do when any infringement should be made upon it, but had no idea of grace whatever.

It was law without even a hint of grace.

It was law and inseparable, essential, force-penalty. Law was there, and as always, when law is reigning, it was the ministry of condemnation and death.

If today, there is all the law of God now that there ever was, and the law is upon the Gentiles, as Mr. Mauro would suggest, then we are as much in the era of fear as when Israel cowered in their tents, and trembled lest the God of Law, rather than the God of grace, should smite them.

As the Sabbath is an inseparable part of the Law; then the world is under bonds to keep the Sabbath. As the Sabbath is Saturday, the Seventh day of the week, the world is under bonds to keep Saturday as the Sabbath.

As one of the commandments of the Sabbath is, that no fire shall be made in the house on that day, and no change has ever been made in the Law, then no one, Jew, nor Gentile, can either make, or cause to be made, a fire in the house on Saturday, the Sabbath, without violating God’s holy Law.

And yet, Jews in New York and Palestine, Gentiles the world over, Christians everywhere, without hesitancy, when they feel the need of it, kindle, or cause to be kindled, a fire in the house on that day. But, even so, the thunders of Sinai are not heard, neither are the flashes of its lightning to be seen. What shall we say to this? Has God become indifferent to His own Law? Has He changed His attitude?

Let the question remain unanswered. In the meantime, let it be proclaimed far and wide that, “There is all the law of God now that there ever was.” And, everywhere, people will seek to put themselves under law.

It has been proclaimed. It was proclaimed in Paul’s day. And because of it, under God, he wrote the Epistle to the Galatians, and spoke of the Law teachers swarming down upon Jerusalem to Galatia as those who “bewitched” his Gentile converts to whom he had taught the unconditional grace of God in this age.

Today, all sorts of teachers of law are abroad. Because of them and their subtle insistency, many have been caught in their entanglements and are seeking to keep the Law. There are those who religiously seek to keep the Sabbath, whether it is Saturday or Sunday. Many of them are grievously stumbling between the so-called moral and ceremonial law. As all who have commerce with the Law in this day of Grace, who attempt to live under Law and Grace at the same time, they are like the suggested woman in the Seventh chapter of Romans, who would live with two husbands. They are filled, more or less, with dire confusion and unrest.

This mixture of Law and Grace is an evil mixture. Like the forbidden mixture⁹ of woolen and linen, they contradict each other. And, Mr. Mauro would broadcast this evil mixture. He would give emphasis to this broadcasting by denouncing Dr. Scofield in his standing for grace, and the truth about Law in this dispensation of Grace, by charging him with misrepresenting the Law, so misrepresenting it that he claims it amounts to a vilification of God’s Holy Law.

Dr. Scofield is not here. He cannot defend himself. But the Word of God defends him and sustains him.

It is not only necessary to draw nigh to the Cross and listen to the droppings of the blood from that sacrificial Altar, high and lifted up. Every drop of that blood, as it falls, proclaims the blessed truth: “You are not under Law, but under Grace.”

Every drop of that blood has in it the echo of a divine logic, which comforts the heart and satisfies the reason. This is the utterance of inexorable and unshakeable logic, listen to it: “The Law entered **that the offence might abound**. But, where sin abounded, grace did much more abound; that as sin has reigned unto death, even so **might grace reign through righteousness** unto eternal life by Jesus Christ our Lord.” (Romans 5:20, 21)

Of course, never since the world began, never in any of the “former times,” was there ever such grace as this. And, in the wide sweep of it, and the measureless wealth of it, and the tidal wave of Scripture behind it, Mr. Mauro stands forth. He is attempting to hold dispensational teaching up to scorn, to mockery, and contempt, as a “crude system,” a system to be “feared and shunned.” He then attempts to charge Dr. Scofield with exploiting a system no better than a human “fabrication,” one whereby he, Dr. Scofield, might exalt grace above law and thereby vilify law. Then, as a supposedly climacteric demonstration of dispensational falsehood and truth kept back, Mr. Mauro affirms with satisfied complacency “**there is all the law of God now that there ever was,**” thus loading grace down with the mountain weight of Sinai. This is for Mr. Mauro to become the *living proof* of the folly, the confusion, and the immense self-deception into which, either the ignorance of, or the willful refusal to acknowledge, dispensation truth, is certain to lead the most capable mind.

⁹ Deut. 22:11 “You shall not wear a garment of divers sorts, as of woolen and linen together.”

The failure to keep separate things that differ, the failure to recognize dispensational distinction, leads to putting truth where it *does not belong* (just as Mr. Mauro puts Law in the age of Grace), and becomes *truth out of place*. Truth out of place becomes error, and error is more dangerous than open infidelity or complete denial of a truth, because it is truth, even though truth out of place. The one in error will hold on to it as truth with an intensity that darkens the mind.

Such is the consequence of Mr. Mauro's evil mixture of Law and Grace.

MR MAURO'S MISPLACEMENT OF THE SERMON ON THE MOUNT

As already shown, Mr. Mauro is moved with bitter indignation against "dispensational teaching." To him, it is a "contrivance" of man, something "imposed" upon the Bible, and not something "derived" from Bible. He believes it to be a "crude system, which has done the greatest harm to revealed truth" and a system "to be feared and shunned."

He will not have it that God deals with the world in special ways and times, in outlines of distinction as well defined as a mountain range. He does not accept that these ways and times are so distinct that the teaching of one age cannot be legislated upon another without confusion to man and dishonor to God.

He will not, for example, as set forth in the previous section, accept the fact, not only that there was a sharply defined age in which God revealed Himself to, and dealt exclusively with, one nation under a written law, but that in that age, His dealing was altogether in Law and not in Grace. He also rejects the premise that now, in another age, just as sharply defined, God reveals Himself to all nations and deals with them without law but in unrestrained and unconditional grace.

Mr. Mauro will not accept this age as the Age of Grace without Law. On the contrary, he will bring in the Law in as full measure as ever it was given and make this age an age of mixed law and grace. The foundation for this is his repudiation of the truth of dispensational principles.

No more striking example of the confusion which this denial brings may be found than in Mr. Mauro's endeavor to apply the Sermon on the Mount to this age. His argument, on behalf of the Sermon on the Mount belonging to this age, occupies some thirty pages in his book. So, the Sermon on the Mount requires our most serious and reverent attention.

It requires such attention because it is the direct, personal, teaching of Him who is the truth and in whom is no lie. Further, because He, Himself, warns us that those who do not keep these "sayings" of His will be like the man who builds his house upon the sand and not upon the rock. When the rain, the floods, and the winds beat on that house, it falls and great is the fall of it.

There are some startling "sayings" in this sermon of our Lord. Such as:

We are not to resist evil.

If a man should strike us on one cheek, rather than resent it and answer back in kind, we are to turn to him the other cheek and let him smite that.

If some one should sue us at law, and the law should require us to give the man our coat, we are not to make a demur about it, but give him our cloak also. That means, whatever may stand for the best part of our wardrobe.

If some one insists that we should go a mile with him, we are not to protest, but, instead of going one mile, go two.

If some one should entreat us for money, we are not to turn the entreating one away, but freely give what he may ask.

If a friend, or a stranger, should wish to borrow of us we are not to refuse him with the stereotypical excuses always ready on such occasions, but whatever may be our own

situation, no matter in what embarrassment it may place us, we are to lend, cheerfully. But, cheerfully or not, we are to lend.

We are not to make riches for ourselves and put money in banks and thereby sustain the banking and credit system invented by man.

We are not to occupy our minds with the care of our bodies, with what we shall eat and what we shall drink, or with the clothes we are to wear.

We are not to be taken up with the life that is now. We are not to plan for it, nor work for it.

We are to have no more care about it than the lilies of the field. They do not work, nor toil, and yet Solomon with all his Tyrian purpose was not arrayed in his glory like the least one of the lilies of the field. Therefore, if God cares for them and for sparrows that scarcely bring a price in the market, how much more will He care for those who, apparently, neglect the necessary care of their own life.

These statements of the Son of God are not merely exhortations, or the general expression of an individual opinion. They are commandments, commandments as definite and strenuous as the commandments from Sinai. And they are given by Him who Himself gave the Law at Sinai.

They are given as commandments to those to whom God is represented as a Father, to those, therefore, taking the place of children of God.

They are given to those who profess obedience to Christ.

It is absolutely legitimate, therefore, to inquire, what would be the result if these commandments were in force today? In facing that question, it is to be remembered that those who at least profess the name of Christ are no longer, humanly speaking, a "little flock," in these days, but a great and almost supremely controlling factor in the life of the world.

What effect would it have on the peace and tranquility of the world if Christians everywhere should **refuse to resist evil**?

It would mean they could not engage in war. They could not support the military forces of their country. They could support them, neither by personal action, nor with monetary or moral help. They could not sustain the police system of the community. If they were logical, they would have no right to lock a door; for that, in principle, would be resisting evil. Judgment could not be pronounced nor punishment upheld on the violator of law.

If you should violate the principle of non-resistance, so far as to defend yourself against a suit at law; if the case should go against you and the law should compel you to give up your coat as among the damages awarded the prosecutor, you should give your cloak as so much plus. How long do you think it would be, before a lot of unprincipled lawyers would find it a lucrative business to incite and inspire a multitude of law claimants against non-resistant Christians?

What effect would be the application of the Sermon on the Mount have on a man's business or social obligations, if when compelled to go one mile, he should always go the other mile? What guaranty could he give that he would be on time and in the place agreed upon with others?

He could make his engagements only on the contingency that he should not meet the mile-compelling party. And, how long before all relations in life would be as simple as a crosscut puzzle? How far down the street do you think a Christian could go and not soon be out of pocket, should he be identified as one who gave to every one who asked of

him? If he should lend to every one who insistently wished to borrow, how long before he would find himself a bankrupt?

Let Christians universally turn their back upon every desire and upon every effort to accumulate money, anything beyond the mere supply of daily need! What would that mean to business, to enterprise, to trade, to manufacture, to invention, to the system of money, exchange, credit, and all the countless combinations which mark the movement of human life?

When you realize that the professing Church of Christ holds the wealth of the world, that is to say, those who profess to be Christians and are in affiliation with Church organization, and that out of this wealth comes, not only business, all the fine things of art, of human culture, the circulation of that money in the form of wages; not only so, but out of this accumulated wealth come schools, colleges, universities, churches, all organized and concentrated morality and righteousness, all the charity and daily benevolences, who can measure the effect upon all this, if Christians everywhere ceased to lay up treasure for themselves; in short, if saving, if thrift, became a lost art among God's people?

Our Lord warned against thieves who break through and steal. Thieves and robbers are among the flourishing products of modern civilization. They break through guarded depositories. What would be the effect, if Christians paid so little attention to gathering wealth, that they paid less to securing it?

What effect would it have in taking confidence, righteousness, morality, out of commerce and trade, if paying little attention to wealth, they refused to throw around it the forces that would resist the evil oriented against it?

How far, indeed, would such an abstention not be a moral menace to the world?

What other result could there be, but the multiplication, the exaltation, and security of thievery, violence, and murder?

Let Christians pay no attention to what seem to be the organized necessities of human life, the care of the body, its health, strength, proper clothing, and daily food, what we eat and what we drink; in short, suppose Christians should pay little attention to the life that now is, neither plan for it, nor work for it, is it not an absolute certainty that the world as we now know it, would be plunged into a moral and physical chaos, whether considered individually, socially, or governmentally?

To deny literalism in these points just cited as made by our Lord and extract from them a pleasing moral schedule for today, is to open the door for the entrance of the spiritualizing system by which Mr. Mauro can take that part of the Sermon on the Mount which is embarrassing when applied to the world as we have it today. Mr. Mauro, on page 180 of his book, gathers together a lot of moral principles, among which the so-called "golden rule" becomes the fragrant part of the scheme, but he ignores or modifies the plain commandments of the Lord and sets aside their literal meaning. In denying that they mean what they say; for example, turning the cheek and going the extra mile, no question of impracticability is raised and only an intense spiritual atmosphere is created.

There are some conclusions from the study of the Sermon on the Mount, however, that are inescapable.

First of all, the Sermon on the Mount must be taken in its wholeness and in its literalness. Our Lord is not delivering a parable. He is not giving a mere homily. He is

not presenting a philological essay—a mere question of words. He is not using figures of speech.

He is using plain language, which He expects to be understood by the “common” people. As already suggested, you cannot cut out parts that raise questions of natural difficulty; nor can you so modify them that the original, essential truth remains. You must take that sermon in its completeness, and when applied, apply it as it is, and determine the result according to the meaning that lays self evidently on the surface.

Second. The Sermon on the Mount, as set before us in Scripture, cannot be taken in its plain import and applied to Christians universally, or the world as not controlled. It has been tried at times, but no matter by whom, by many or few, or how fine the effort, it has always been like planting a beautiful flower in stony ground or in a dry and withering atmosphere.

Third. The Sermon on the Mount can be applied only where there is a ruling power ready to stand behind those who shall seek to obey it, who are willing to carry out the letter of it; a power ready with instantaneous interference to deliver those who are assaulted on account of their obedience to the “law of the Mount;” a delivering act that will overthrow the assailants and magnify the righteousness of the Law.

Fourth. It is evident that the Sermon on the Mount is to be operative in a society of good and evil, where there are thieves and robbers, assailants and assaulted, deceivers and flatterers, but a society in which and above all, “righteousness shall reign.” It should be a society where the law of righteousness will be so manifest that the good are continually defended, delivered, exalted, and rewarded; where the evil is made to appear evil, is judged, and instantly punished.

There is to be such a condition in the world, a condition whereof our Lord says: “Whoso privily slanders his neighbor, him will I cut off. Mine eyes shall be upon the faithful of the land, that they may dwell with Me. He that works deceit shall not dwell within My house; he that tells lies shall not tarry in My sight. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord.” (Psalm 101:5-8)

Fifth. It is clear, not only that the Sermon on the Mount is not to find its successful operation in this age, but that there must be an age when the God of righteousness, He who will be “the God of the whole earth,” even “our great God and Savior, Jesus Christ,” is ruling, and ruling, as it is declared, with “**a rod of iron.**”

Such an age is set before us in Holy Scripture. It will be at that hour when our Lord, as the Son of David, is seated in Jerusalem. And, when, because of his bodily presence, it shall be called by the significant and suggestive name, “Yaveh Shammah—**The Lord is There.**” (Ezekiel 48:35) It is that hour when the Lord Himself shall say:

“I am **returned** unto Zion, and **will dwell in the midst of Jerusalem**; and Jerusalem shall be called, **the city of truth**; and the mountain of the Lord of Hosts, the holy mountain.” (Zechariah 8:3) “And the Lord shall be **king over all the earth**; in that day there shall be one Lord, and his name one.” (Zechariah 14:9)

That day, begins with the Coming of the Lord; as it is written; “The Lord my God shall come, and all the saints with thee.”

The **literalness** of that Coming is demonstrated in Verse 4.

“And His **feet** shall **stand** in **that day** on the Mount of Olives, which is **before** Jerusalem **on the east**, and the Mount of Olives shall cleave in the midst thereof toward

the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”

This is the beginning of that era in which it is said to restored and reunited Israel:

“Fear not; for you shall not be ashamed; neither be confounded; for you shall not be put to shame; for you shall forget the shame of your youth, and shall not remember the reproach of your widowhood (those long ages in which she has been divorced, put aside as a nation by the Lord to whom she proved as a faithless wife) **any more**.

For your Maker is your husband; the Lord of Hosts is His name; and your redeemer the Holy One of Israel; the God of the whole earth shall He be called.” (Isaiah 54:3-5)

The Apostle speaks of the appearing of our Lord in that day as “our great God and Savior, Jesus Christ.” (Titus 2:13) His language is almost identical with that of the prophet. This is the time when the Lord will say to all Israel:

“As you were a curse among the heathen (the Gentiles) O house of Judah, and house of Israel; so will I save you, and you shall be a blessing; fear not, but let your hands be strong.” (Zechariah 8:13)

It is the complete fulfillment of that hour of which Zechariah speaks in his prophecy. You remember that prophecy in the ninth chapter, in which he exhorts the daughter of Zion to rejoice, and the daughter of Jerusalem to shout because the Lord would ride into the city as King.

We all know of that Palm Sunday entrance into Jerusalem, and how the people saluted Him as the Son of David and the King of Israel. But, alas, instead of giving Him the crown of Israel, they gave Him a crown of thorns. Instead of giving Him a scepter, they gave Him the vine stick of a Roman centurion. Instead of a throne, they gave Him a sepulcher. Instead of a coronation robe, they gave Him the winding sheet of the dead.

But the prophet Zephaniah sees beyond that first Palm Sunday and the rich man’s tomb. He sees the day when the risen Son of David shall return, and he says unto Jerusalem:

“Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord has taken away your judgments, He has cast out your enemy (the Antichrist): the king of Israel, even the Lord, is in the midst of thee; you shall not see evil any more. In that day it shall be said to Jerusalem, fear thou not; and to Zion, let not your hands be slack.” “The Lord your God in your midst is mighty (as Isaiah says in the 9th chapter of his prophecy, that He is not only a child and a son given, but shall be called, “the mighty God”); he will save, (save the nation) he will rejoice over you with joy; he will rest in his love, (as he said by the mouth of Jeremiah 31:3, “I have loved you with an everlasting love) he will joy over you with singing.” (Zephaniah 3:14, 17)

In this day of the Sermon on the Mount, it is written:

“Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.” (Zechariah 8:22)

But of that self same hour and time it is also written: “And it shall be, that whoever will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain.” (Zechariah 14:17)

And what that would mean in a land whose every life and bloom and beauty depend upon rain, as in the very hand of God, may easily be comprehended; every drop withheld and every moment of its withholding would be a stroke of judgment, a whiplash of discipline, that must sooner or later put the indifferent on their knees and lead them to

turn their laggard steps toward Jerusalem, and not be at rest till they should bend the knee before Him in His holy court and own Him, not as the God of Grace, but righteousness.

These verses alone, and there are many like them, demonstrate and prove the folly of Mr. Mauro's teaching concerning the kingdom of God, overthrows with a great and terrific overthrow his assault against Dispensationalism and brings into clear view the responsibility of those who "handle" the Word of God, "rightly" to so divide it before Him and before men.

These Scriptures and the multitude of others that might be quoted make manifest that a returned and reunited Israel in the land of Palestine, is a basic fact in that kingdom which by what other name it may be called, or under whatsoever form in its consummation, is, and can be, no less than—**the Kingdom of God.**

Mr. Mauro's scheme of interpreting the Bible is a pointed effort to substitute a spiritualized kingdom for the real and actual kingdom of God. This system, if it could be made eventually to supersede dispensational teaching, would shut out the light of understanding from the Bible and produce what that method of study has always produced, dullness of mind, lack of interest and final indifference to the Word of God. His obliteration of dispensational distinctions, whether many or few, and his willingness, if he can, to throw discredit on that approach to Biblical truth, leads him into fanciful fabrication. In his scheme, he refuses seven dispensations absolutely, and then stands for as many times more as his imagination may dictate, attempting to make a mockery of the whole dispensational system of study. His reckless misplacement of truth, putting Law on the same level with grace and in the same age, his aggressive effort to apply the Sermon on the Mount to this age of the Gospel and the building of the Church, his refusal to see that the enunciation of that Sermon is the law of a coming kingdom on the time side of the Kingdom, his spiritualization of the promise and prophecies of God turns substance into shadow and real things into figures of speech.

Mr. Mauro's calm assurance that his book, the "Gospel of the Kingdom," has given a death-blow to "Dispensationalism," and that it will bring about the universal repudiation of the "Scofield Bible;" so that, as he appealingly hopes, it may stop its "further publication and sale," is simply one of his many mistakes.

After a ministry of over sixty years in preaching, teaching, and writing these things, a ministry in which I have come in contact with thousands of Christians, I have never known but one, once delivered from the spiritual darkness caused by ignorance of dispensational truth, who ever went back into that **pitiful darkness, and Mr. Mauro is that one.**

Those who know dispensational truth, the joy, the freedom, the power it gives, ability to read intelligently, sanely, and harmoniously, the Word of God, distinguishing between things that differ; so rightly dividing the truth, that each statement falls fittingly into its ordained place—such will continue with enthusiastic confidence to read the wonder and wisdom of God's dealings from age to age with the sons of men; and will so continue to deal until the consummation is found in the glory on glory of the Kingdom of God.

MR. MAURO'S PERSONALLY INVENTED KINGDOM OF GOD

According to Mr. Mauro, the kingdom of God was never an earthly kingdom at all in the divine purpose. Our Lord Jesus Christ did not come into the world to be the earthly king of the Jews and set up the kingdom of God in that nation. He never offered Himself to them as an earthly king, nor did they reject Him as such.

The Jewish kingdom has not been postponed till another age, nor has the Church been brought in as a new and distinct thing, separate in any wise from the kingdom.

There is no warrant in Scripture for the belief that after this age of the Gospel is complete and the Church translated to Heaven, the earthly kingdom of a restored and reunited Israel will be established in the land of Palestine by the Appearing of the Lord as the King of Israel; that He will reign in Jerusalem as Israel's King and from thence over the whole world as King of kings and Lord of lords.

Mr. Mauro affirms our Lord came into the world in fulfillment of covenants and prophecies to die as a redeeming sacrifice, rose from the dead, ascended to Heaven and sits there on the Father's throne as the Savior of the world.

The Gospel of salvation through faith in a crucified Savior is precisely the Gospel forecast in the types, promised in the prophets, and proclaimed by the Lord Himself. The Gospel of the kingdom and the Gospel of individual salvation are one and the same.

The throne covenanted to our Lord as the Son of David was never the earthly throne at Jerusalem, but the throne of God the Father in Heaven, the throne of the universe. This throne and this throne alone, was the throne on which He was to sit forever as the Son of David.

Our Lord now sits on the Father's throne as a spiritual king and is reigning spiritually over a spiritual kingdom established among men.

The promises and prophecies concerning the kingdom must not be taken literally in so far as they relate to this earth, but spiritually, figuratively.

The Tribes of Jacob are the whole Household of Faith, the Church. That is, each believer in Christ, whether a born Jew or a Gentile, is a spiritual Jew, a spiritual Israelite, one of the true Israel of God, that Israel out of all nations, kindred and tongues to whom alone all the rare, rich, promises made in the name of Israel, are to be fulfilled.

When the Lord comes as a judge, there will be no Jews living on the earth. Therefore, the idea of a restored Israel and a kingdom of Israel, with all the pomp and glory of earthly splendor, is a fiction of men. It is something not to be found in Scripture.

The idea that during this age of the Gospel and the process of the church in its up-building this matter of the Jew and Israel, the earthly kingdom, has been postponed to a future age of a finished Church, and then the full glory of Israel in Palestine as Solomon never knew nor dreamed, fills Mr. Mauro with a feeling of amused contempt.

With one stroke of his pen, Mr. Mauro crosses out all the promises and prophecies, which have seemed to indicate to many of us who have studied them through long years, that the future glory of our risen Lord is to be displayed on this earth. That glory will be apparent to those who once saw Him as a man of sorrows and acquainted with grief. And, it is also that earth which never yet with all its materialism and unbelief has been able to get away from the fact, that, not only as one born king of the Jews, but as God's eternally begotten Son He hung, a proclaimed criminal, on a Roman cross. I say, with

one stroke of his pen, Mr. Mauro blots out all hope that Jerusalem, where He was denied, maltreated, and crucified, shall ever see Him as He Himself said, greater, more glorious than Solomon ever was. And, with this same marvelous stroke of his pen, Mr. Mauro would make us believe that all the promises and prophecies from the beginning have only one purpose and that, to set forth Jesus Christ crucified as Savior of the individual sinner, but, for His eye to never again be gladdened with a sight of that city, beautifully situated, the joy of the whole earth, but forever, in spite of all the praise given Him as a spiritual Savior, to remain in a far away Heaven, the invisible King whom earth rejected, crucified and banished.

Mr. Mauro's statements concerning the kingdom of God are given in plain, unmistakable words in his book, "The Gospel of the Kingdom." On page 82, he says:

"The Kingdom of God is **not** the restoration of the earthly Jewish nationality and kingdom."

On page 120, he says:

"The earthly kingdom had no place at all among the purposes He (Christ) had come to accomplish."

On page 152:

"By that stroke (the death of Christ) the house of David was 'cut off' and cut off forever **as an earthly thing**."

On page 204

"Jerusalem . . . was to be **perpetually** in the hands of aliens." (Gentiles)

On page 205

"('When the times of the Gentiles') are ended, there will be no Jewish people left on earth."

On page 238

"Of all the as yet unfulfilled promises of God, whatsoever and how many they might be, **nothing remains for the natural Israel**."

On page 68

"His 'Father's business' upon which He (Christ) had come was not at all in connection with the earthly expectations of Israel, but was for the Redemption of the whole world, and the introduction of a spiritual kingdom composed of redeemed sinners out of every nation under heaven."

On page 93

"The kingdom of God is (and was then, and ever will be) that **spiritual realm** in which the authority of God's 'king eternal,' Jesus Christ risen from the dead, is acknowledged, and **His law** 'obeyed **from the heart**'."

On page 99

"The kingdom of God is a purely spiritual realm."

On page 122

"The 'throne' covenanted to David's Son was **the throne of the universe, not** the throne of the earthly Israel."

On page 81

"The tribes of Jacob are those who are Jews inwardly, that is to say, **the entire household of faith**."

On page 127

“The prophecies linked with the name and history of David have to do specially with the **gospel**, and with the **House of God**, that is to say **the Church**.”

On page 134

“What God promised to give through David’s line was **not an earthly king for the Jews, but a Savior for all the world**.”

On page 236

“The believing ‘remnant’ of Israel with **believing Gentiles**, are the **true Israel**.”

On page 254

“Christ is reigning **now**.”

On page 121

“The kingdom foretold by the prophets was the very same kingdom of God based upon the death and resurrection of the Son of David, which was brought into the world by the coming of the Holy Spirit, and which has been extended throughout all the nations of the earth, and through all the centuries of this era of grace, ‘by those who have preached the gospel with the Holy Ghost sent down from heaven.’”

To show that the Gospel of the kingdom was not the announcement of Christ as king of an earthly Jewish kingdom, but as a Savior of men, and that the Gospel of the kingdom and the Gospel of personal salvation are one and the same thing, Mr. Mauro quotes from the first chapter of Mark, as follows:

“The beginning of the gospel of Jesus Christ the Son of God; As it is written in the prophets, behold I send my messenger before thy face, which shall prepare thy way before the.” Mark is quoting from Isaiah 40.

Mr. Mauro emphasizes the fact that this is the beginning of the Gospel of Jesus Christ the Son of God and he puts the last line in capital letters.” He then quotes verses 14 and 15: “Now after that John was put in prison, Jesus came into Galilee, **preaching the gospel of the kingdom of God**. And saying; ‘**the time is fulfilled**, and the kingdom of God is at hand: **repent ye and believe the gospel**.’” Mr. Mauro’s comment is as follows:

“These words make it evident that ‘the gospel of Jesus Christ, the Son of God,’ and ‘the gospel of the kingdom of God’ are one and the same.” (Page 58)

He then asks the question, “**What kingdom was it that Christ said was at hand?** (Page 57-60)

He might have saved himself the question and the special emphasis, had he quoted in full the rest of the passage as it stands in Isaiah. That passage reads: “Make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, **and all flesh shall see it together**; for the mouth of the Lord has spoken it.” (Isaiah 40:3-5)

Mr. Mauro knows, of course, that this is how, in the east, the way was prepared for the Coming and the Appearing of a king in his glory. The prophecy explains itself. The one, who was as a voice of one crying in the wilderness, bidding the people to be ready for the Coming of the king and the kingdom, was John the Baptist. This was the message he came crying. Then, there was a day, when Jesus of Nazareth came to him and was baptized in Jordan, in order that, as we are told, “Christ might be made manifest to Israel.” John fulfilled his ministry in this baptism of the Lord and was then beheaded by Herod.

After the death of His forerunner, our Lord came preaching the kingdom of God.

Therefore, in answer to Mr. Mauro's question, "What kingdom?" I answer; the kingdom for which many, like Simeon, were waiting as the "consolation of Israel." It is that kingdom over which our Lord as the king came to reign, and which John heralded, and concerning which Isaiah as quoted by Mark speaks and says: "The glory of the Lord shall be revealed, and all flesh (not an individual here and there) shall **see it together**."

That kingdom concerning which, in the opening verse of this 40th chapter, Isaiah says: "Comfort ye, Comfort ye my people (Israel) saith your God."

The "My people" signifies, indeed, the people of Israel. "Your God" speaks of the God of Israel. This people, the people of Israel, are to be comforted because a king of glory is to come to them and set up the kingdom; and then it is written; "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished." The word, "warfare" here, really means, "hardship." It is the announcement that the day of Jerusalem's sorrow is over, the King of Glory is coming to bring the Kingdom and peace to Israel. It is this kingdom of consolation and peace of which Isaiah speaks and of which our Lord says:

"The time is fulfilled, and the kingdom of God is at hand."

The words of our Lord are pregnant with meaning. Indeed, all things had come to the threshold. All things were ready for the revelation of the Lord as the King of Glory in Israel, as the king of that Kingdom in Israel, which He calls the Kingdom of God.

He was ready. He was ready as the King. He was ready by virtue of His earthly lineage for His mother was descended from David in the line of Nathan. She was a princess of the house of David. He Son was a prince of the house of David. He had a **birthright** title to the throne. He was **born King** of the Jews. His adopted father was descended from David, in the royal line of Solomon. He was a prince of the house of David.

His right to sit on the throne of David was inhibited.

He was descended through the posterity of Jehoiakim. Because he had endeavored to cut the Word of God to pieces with a penknife, the God of Israel had decreed that none of Jehoiakim's posterity should sit upon the throne. Thus Joseph, though a full prince, was shut out from the throne. As the husband of Mary and the father of the Lord, according to both Law and custom, his title passed over to his adopted son. He was heir, therefore, by birth and by Law.

The wise men of the east confessed Him as King of the Jews. They searched for Him as he that was "**born King of the Jews**."

Matthew writes His generations. He writes Him down in the record as, "Son of David," and as "Son of Abraham." As the "Son of David" He is heir to David's throne. As "Son of Abraham" He is heir of Abraham's land, the land of Palestine.

Matthew gave His credentials as King.

He spoke as man never spoke before. He challenged men to convict Him of Sin, to hold Him accountable for breaking even one point of the Law. No one did it then, nor have they been able to do so unto this hour. In response, the people said; "He has done all things well." He did not do *just some* things better than others, but **all** things well—one thing just as well as any other thing.

He did works no man ever did before, works no man has ever done since. He healed the sick, gave sight to the blind, stilled the storm, and raised the dead (not the dead with the breath just gone out of them, but a body four days dead, corrupt, with tissue destroyed). His act at the grave of Lazarus was, not only a raising of the dead, a

resurrection act, it was a *recreation* act. It was the act of a Creator. There, He made anew the broken down and destroyed tissue.

These miracles were not wrought for the mere display of power, nor must to “do good,” but in fulfillment of Scripture and as proof that He was, in fact, He whom He claimed to be.

Thus, I would say to Mr. Mauro; “Here is the very King of Israel.”

And, this is what Nathaniel said to the Lord: “Rabbi, thou art the Son of God; thou art the **King of Israel**.”

At this point, while we are contemplating the Son of God as King of Israel, I shall ask you to take up the fortieth chapter of Isaiah and read the sixth and seventh verses. Here they are:

“The voice said, cry, and he said, what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withers, the flower fades; because the spirit of the Lord blows upon it; surely the people are grass.”

The “People,” we have seen, is Israel. The people whom the prophet had been commanded to comfort, and to comfort with the assurance that the King was at hand and the hour for glory and peace in Israel; but, now he is to cry that this same people is no better than grass that is withering. They are as the flower of the field, which exalts itself today and fades tomorrow, and withers and fades because the Lord blows on them with His Spirit. They will fade because the Lord will judge them. Why should this scourge of the tongue fall on them? Why this judgment of the Lord against them?

The cause is to be found in their pride, their self-exaltation and unbelief which, the servant of God foresaw, would lead this people to refuse the Gospel message of their King, to refuse Him, even our Lord Jesus Christ, as the Heaven-sent King.

Now, while keeping this chapter in Isaiah before you, open the Gospel of Matthew to 16:13-28.

In this chapter, we find, after receiving Peter’s confession of Him as the Messiah, the King of Israel, and Son of God; after having announced Himself as the Rock on which He would build His Church (that is, by resurrection He would become the deathless, immortal, man on whom the Church would be built) and that Peter should become a part of that rock, a partaker of the risen life of the Lord and, therefore, the first living stone in the Church. After all this record, Matthew says:

“From that time forth, began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.”

Let it be noted, that all this is in accord with Isaiah’s fortieth chapter.

No sooner had Isaiah announced the coming of the King and His glory, than the voice cries the judgment of God on the people and we see that the King *is to be rejected*.

After our Lord had acknowledged Peter’s confession of Him as Messiah-King, He declared that He would be *rejected* and *put to death*.

But, now turn again to Isaiah 40:8-10. In the midst of the woe and gloom, which he sees concerning the rejection of the King, the prophet gets another vision. He sees that the purposes of God cannot fail. No matter what the people may do, the Word of God cannot fall to the ground, and with quivering, triumphant, voice, he cries out: “The grass withers, the flower fades; but the **word of our God shall stand forever.**”

Then, the servant of God calls on the faithful in Zion and in Jerusalem to proclaim the glad tidings. He says:

“O Zion, that brings good tidings, get thee up into the high mountains; O Jerusalem, that brings good tidings, lift up your voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.”

Now, I pray you, read Matthew 16:27. Here, you have the words of our Lord after He had announced His rejection, death, and resurrection. There are His startling words:

“The Son of Man shall come in the glory of His Father with His angels; and then, He shall reward every man according to his works.”

Put these two Scriptures side by side.

“Behold, the Lord God will come with strong hand, and His arm shall rule for Him, behold, His reward is with Him, and His work before Him.” (Isaiah 40:10)

“The son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.” (Matthew 16:27)

They are almost identical in form. They are the same in substance and meaning. There can be no doubt that our Lord applies the words of Isaiah to Himself. Thus we learn by the word of His mouth that though the people reject Him, yet shall He return. He will return as the risen One, as the victor over death and the grave.

He proclaims Himself as the Lord God, and as He whom the prophet means when he says to Israel, “Behold your God.” And now that He may comfort and give light to His troubled and perplexed disciples, He immediately adds these words: “Verily, I say unto you, there be some standing here, who shall not taste of death till they see the Son of Man **coming in His Kingdom.**”¹⁰ He means by that, that He will give to some of them a picture of His kingdom and kingly glory. Within a week’s time He takes Peter, James, and John into a high mountain, and at the deep hour of midnight, gives them a vision of His Kingly glory. He is transfigured before them till the glory shining out of His body turns the midnight into mid-noon. Moses and Elias appear with Him.¹¹

A bright cloud forms above them as Peter is expressing his ideas about building a tabernacle for each of the appearing figures, and from the cloud a voice is heard. It is the voice of the Father avouching His satisfaction in His Son, the Lord Jesus. Peter declares that this transfiguration was a picture of that hour when, as Isaiah says, “the glory of the Lord shall be revealed.” As the Lord Himself says, “The Son of Man shall come in the glory of the Father.” Later, Peter says: “We have not followed cunningly devised fables, when we made known unto you (Hebrew believers) the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty (Kingly glory).

And now, mark what we have found in taking up the Scripture to which Mr. Mauro referred us as an assurance that our Lord Jesus Christ did not come into the world as an earthly king, to set up the kingdom of God in Israel.

We have found that Isaiah said the Lord **should** come as a king. Not only that He should come as a king, but that He should come in kingly glory. That is to say, at the proper moment He would reveal that glory; and that He would reveal it not to one here and another there, but that He would reveal it to the multitude. In fact, all eyes should see that glory at the determined moment. As he says:

¹⁰ Matthew 16:28

¹¹ Matthew 17:3

“All flesh shall see it together.”

But, Isaiah warns us that the people in their pride, their vanity, and their unbelief, would reject Him. Then, the prophet gives us the splendid tidings that after this rejection He would return as Israel’s King and God. So, it should be said unto them; “Behold your God.”

Our Lord did come as the covenant King. He preached the kingdom. He gave them the good news that He was the King. He was in readiness to reveal His glory, to let it flash forth as the splendor of the rising sun. But, after Peter in the name of the rest of the disciples confesses Him to be Messiah, therefore, King of Israel, and Son of God, He announces that the nation will reject Him. He will be slain. He will rise again. It will be the third day. He will ascend up “where He was before.” Then, He will come back. This time, He will come in His glory as Isaiah had said. He then gives three of His disciples a picture of this Coming in glory when He is transfigured before them in the personal, essential glory of Israel’s incarnate God and King.

This brings us to the hour foretold by Zechariah, the prophet, when the Lord should go to Jerusalem and offer Himself officially and finally to the nation as their Lord and King. Zechariah says:

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy KING cometh unto thee; He is just and having salvation (for the nation); lowly, and riding upon as ass, and upon a colt the foal of an ass.” (Zechariah 9:9) That day dawned over Jerusalem. It was a day in April. The heavens were a dome of infinite blue covering the mountains surrounding Jerusalem like the bulwarks of God. The white houses of the city stood back as though they had been halted at the vision of the temple, which rose into view like a pile of heaped up snow from Hermon. The temple roof was a shield of gold, which caught and held the sun and then flung it back in countless, magnified, rays. The shadows of the perfect walls were as blue as the heavens.

More than a million people were gathered in this city of the divine solemnities. They were there from *the uttermost parts* of the earth, Jews, speaking **every** tongue. They filled the houses, camped on the roofs, and choked the streets. They flowed out upon the hillsides in a brilliant display of costumes and colors. They dwelt in tents, in booths, and barracks of all sorts. They were there to keep the Passover.

It was the day of thousands of lambs.

It was the day for the Lamb of God, who should first present Himself as the King sent from God. He was there on the Mount of Olives, having come up with His disciples from Bethany.

As they approached the city, He had bidden them go search for an ass and a colt, the foal of an ass. They found them where two roads met and brought them to Him. As He seated Himself on the animal, He looked down on the city, shining, beautiful, in the wealth of the cloudless morning. As He contemplated the city, the people, and meditated upon them—**He wept**.

Then, He uttered that lamentation in which every word was heartache. He lamented because they did not know this was their day, **the day of the Kingdom**, the day of the things that belonged to their peace.

He was conscious of their blindness. He knew they would reject Him. He beheld the temple; saw its destruction to come, the destruction and desolation of the city, the centuries of woe coming on the people and the nation. It was all there in His view as He

said: "Because thou knew not the time of thy visitation." That word "visitation," signifies *inspection, examination, or oversight*.

It was time for the examination of all things concerning them, the time to meet every need and fill to the full the blessings promised. They did not know what they ought to have known. They did not know that this was the **dispensation of the Messiah**, the **Messianic Age**, the coming to them of God, manifest in the flesh, to be their King.

Now, He begins His ride into the city. As He begins His descent to the brow of the mountain, the disciples could no longer restrain themselves. They cried out: "Blessed be the King that comes in the name of the Lord; peace in heaven, and glory in the highest."

Some of the Pharisees standing there bade Him rebuke His disciples. His answer was direct: "I tell you that, if these should hold their peace, the stones would immediately cry out." (Luke 19:33-40)

Then, the multitude began to flow down from the hillside to meet Him. They filled the roadway and cast their garments before Him till the road became as though tiled with color. It was a mosaic of brilliance, heaving as He rode the waves of a toneful sea. They tore off branches from the palm trees and waved them before Him as symbols of welcome and triumph.

The multitude going into the city with Him, were met by the multitude coming out of the city to greet Him. Together, they filled the air with their salutations. Their voices rose like the peal of reverberating thunder. They cried out loudly, saying: ¹²"Hosanna to the Son of David." "Blessed be the kingdom of our Father David, that comes in the name of the Lord: Hosanna in the highest."¹³ "Hosanna; Blessed is the king of Israel that comes in the name of the Lord."¹⁴ When He entered the temple, the children cried out: "Hosanna to the Son of David."¹⁵

The chief priests and the scribes were sore displeased and they said; "Do you hear what they are saying?" And, He said, in reply; "Yes, have you never read, Out of the mouths of babes and sucklings you have perfected praise?"¹⁶

He was betrayed by the hands of Judas, and given into the hands of the priests. At their command, He was arrested and brought before the Sanhedrin, the Jewish parliament, or council. He was tried as One Who **claimed to be King of the Jews**. In response to questions by His judges, He declared that He would be revealed from Heaven in great power and kingly glory. This made them accuse Him, not only of political ambition, but blasphemy.

They counted Him worthy of death, so they sentenced Him to death. But as they could not exercise capital punishment, they brought Him to Pilate to whom alone, as the representative of Rome, belonged the right of judicial death. They brought Him to Pilate on the charge of treason against Rome. But, it was on the charge that He claimed to be king of the Jews, thereby setting aside the rule of Caesar. They said; "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He **Himself is Christ a King.**"

¹² Matthew 21:9

¹³ Mark 11:10

¹⁴ John 12:13

¹⁵ Matthew 21:15

¹⁶ Matthew 21:16, Psalm 8:2

Pilate turned and asked Him: "Are you the king of the Jews?" The Lord's answer was in the strongest of all affirmations; "You are saying it." (Luke 23:3) Then He told Pilate the character of His Kingdom. He said: My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." (John 18:36)

Mr. Mauro takes this text and finds in it the proof positive, in the very world of our Lord Himself, that His kingdom is not an earthly kingdom; that it is a Heavenly and spiritual Kingdom, and that our Lord is, and by His own declaration, a spiritual King.

But such a deduction from the text is due to the fact that the wish is farther to the thought, not that it is in the text itself.

The key word of the text is the preposition "Of." "My kingdom is not *of* this world." In the Greek, this signifies "out of." Thus, our Lord said to Pilate: "My kingdom is not out of this world." "Out of" means, "origin—source." So, our Lord really said to Pilate: "The source of my kingdom is not in this world," or "My kingdom does not originate in the world."

Now the page of history and the testimony of observation tell us that the kingdoms of this world find their source in the ambition, the passions of men, intrigue, conspiracy, the dagger of the assassin, the cup of poison, the crash and blood of battle. But, our Lord was not of this world, as to source. He was not begotten of a human father. He was eternally begotten of the Father above. His source was in Heaven.

Likewise, His kingdom found its source in Heaven, in the will and power and covenant of God. It was a kingdom that did not find its power in an instrument and arm of flesh. It was a Kingdom from Heaven, and in that sense, it was a Heavenly Kingdom.

Therefore it is that He said to Pilate: "If my kingdom were of (out of) this world, then would my servants fight." If His kingdom originated in and by the power of the flesh, by man, then, man must sustain it. And logically so, for all government in this world is based on and sustained by armed power. Therefore, when our Lord says that His servants do not fight, He does not mean that as a repudiation of war, not at all. He means that it is not necessary for His servants to fight to make His Kingdom finally successful in this world. We know that He is now at the right hand of the Father. We know that the Father has told Him to sit there patiently until the ordained hour shall arrive. Then He will send Him in full power to make His enemies His footstool, and after that, to rule, but with a "rod of iron" not olive branches.

Therefore, there was nothing in the answer to Pilate that He was not a real King come to reign on the earth. There was not a hint or suggestion otherwise. His Kingdom was a Heavenly Kingdom. Heaven was its source, but earth was the area of it.

He continually declared Himself to be Messiah. He declared it before the Sanhedrin. To them, that title, Messiah, Christ, signifies "anointed," and that means *anointed King*. He declared it officially before the highest judicial body among the Jews. He declared it to Pilate. In doing so, He recognized Himself as the King foretold by Zechariah in **riding into the city according to the terms of the prophecy** and therefore in obedience to the declared purpose of God.

He recognized Himself as the official King of Israel, with the right to reign, by accepting the salutations of the multitude as they hailed Him as the covenant Son of David and King of Israel.

He proclaimed Himself King, with intent to offer Himself to the Jews as such, when He rebuked the Pharisees who asked to still the voices of His disciples proclaiming Him as King. Instead, His rebuke of the Pharisees was the amazing declaration that the very stones would cry out and proclaim Him King if His disciples did not.

Do you realize the full portent of that declaration of the Son of God? Read it again.

“I tell you that, if these should hold their peace, the stones would immediately cry out.” And, what would they have cried out? “Blessed be the King that comes in the name of the Lord.”

Will someone say that this was a figure of speech? But, the Son of God never used mere figures of speech. He illustrated truth by truth. He was Truth itself. He never could state for truth that which was not truth.

He who made the everlasting hills and heaved the universe on its course, who made all things, “visible and invisible,” had a right to speak of stones and what He said about stones was absolute truth.

If His disciples had kept silence at that hour the stones would have broken silence and in ringing utterance proclaimed Him King. They would have done so.

This means that He affirmed Himself a real King, as actual as the rocks of the mountainside, as real as the stones of the highway, and it means much more. It means that nature, creation, the whole universe, were all waiting and ready to proclaim to these Jews that their Heaven-sent King had come and that He was ready to reveal His glory, so that all flesh should see it together.

As a follower of this Christ of God, the next time your foot strikes a stone, and your tongue has been silent, and your lips have not uttered His praise for a while, remember that He has said that the very stones lying so dumb beneath your feet are ready to become vocal with His Name as Lord and King.

The scribes and Pharisees had no doubt that He was offering Himself to the Jews as their King. There is no page in history on which is written the record of a king offering himself to his people in so dynamic a manner. This was an offer, so absolute and definite, as to be beyond all controversy in the final days of our Lord on earth. The priests had no doubt about the matter. They looked on Jesus as a pretender to the throne of David, and they said it to Pilate. “If you let this man go, you are not Caesar’s friend; for **whoever makes himself a king speaks against Caesar.**” That’s plain enough. The believed He made Himself to be a King, a real political king, ready to take Herod’s place and, therefore, a repudiation of Caesar’s authority and right of appointment, an absolute conspiracy against Caesar, involving the Jewish nation and sure to bring down the wrath of Rome.

But, listen to Pilate. Hear what he says to the Jews as he brings Jesus before them: “Behold your king.” This presentation of Jesus to the official representatives of the nation was a judicial act. To speak of it as so much mockery of the Jews, a taunt flung at them, misses the mark. Pilate knew better than to do that in a city filled with cicarii who held their dagger under their sleeves. He knew better than to do that in the city where the populace were ready, at the slightest opportunity, to set the whole city in an uproar and endanger his standing with Caesar. It could lead to questions about his fitness as governor in Jerusalem.

It was not mockery. There was no personal levity in it. It was an attitude and a speech over which Pilate had no control. Our Lord’s words to Pilate make this clear. Pilate was

in darkness about Him, and troubled. He asked the Lord, “Where did you come from?” But, Jesus gave him no answer. His silence angered Pilate, so he pressed Jesus; “Are you not going to speak to me? Don’t you know that I have power to crucify you, and have power to release you? Our Lord replied thus: “You could have no power at all against me, except it were given to you from above.” (John 19:10, 11)

God’s hand was behind the Roman ruler, and through him He officially presented the Lord to the Jews as their King.

As representatives of the Jewish nation, the priests begged Pilate to do away with Him, to crucify Him.

Pilate asked the greatest pivotal question in the history of the Jews. It was the most solemn, the most terrible question that ever came from the lips of a judge. It was this: “Shall I crucify your King?”

Then came the answer of the priests: **“We have no King but Caesar.”**

It was the official rejection by the Jewish nation of our Lord Jesus Christ as their covenant King. Just as He Himself said they would, their reply was: **“We will not have this man to reign over us.”**

Here is an amazing fact—since that hour, they have had no other king, no other rulers, than the Caesars of the earth.

When Pilate, in obedience to that power “from above,” delivered Jesus to the Cross, it was with the same *divine* impulse that had led him to confess the Lord as King in full session of his court. He now caused His title as King to be written above His thorn-crowned head. It was written: **“THIS is Jesus, The King of the JEWS.”**

That inscription was written in Hebrew, Greek, and Latin, the languages of Religion, Science, and Law. Without question, in ultimate terms, He is supreme in each of those realms.

What was the reaction of the chief priests? They protested, strongly. They were saying: “Do not write, **the King of the Jews**; but that *He said*, **I am the King of the Jews.**”

So, the highest judicial and governmental authorities in the world lifted up this title between Heaven and earth and proclaimed to all Heaven and earth the fact of Law, that “Jesus of Nazareth is the King of the Jews.”

At the same time, it was the proclamation that the greatest crime on earth had been committed by the Jewish nation. On the Day of Pentecost, Peter arraigned *the nation* as guilty of the crime when he said to them: “You have taken Him and **by wicked hands have crucified and slain Him.**”

They had rejected and murdered the King sent by God from Heaven. Stephen, also, accused the nation of the crime before the Jewish Sanhedrin. He said: “Of whom you have now been betrayers and **murderers.**”

In every circumstance of this tragic history, in every situation, the word, “King,” was used. It was understood that day, by every one who heard it, precisely as it is commonly used and understood in its earthly significance today. And the murderous bitterness with which the Jews hurried Him to the Cross is the indisputable proof that they looked on Him as One who wished to sit, a real and earthly King, upon the throne of David.

The blood that blinded their eyes, the murder that stirred their hearts, was not against Him as a spiritual king, seeking to set up a spiritual kingdom, “a purely spiritual realm.”

They understood Him to seek a **kingdom on earth**, one as *real* as the **empire of Rome**, and a king **as much a king** in all things as **Herod or Caesar**.

Mr. Mauro will have it, since he repeats it over and over again and in every possible form, that the Son of God came into this world with no thought whatever about a real, visible, and earthly kingdom. He came into the world with but one purpose and one abiding thought. That thought was to die as a sacrifice for sin, rise from the dead, ascend to Heaven and remain there as the invisible, spiritual Savior of the world.

In following Mr. Mauro's repeated statement, it is necessary to repeat, in one form or another and always in substance, the same answers. Mr. Mauro refers us to the prophet Isaiah, by quoting the first chapter of Mark (who quotes from Isaiah). It appears that by this means he might sustain his theory of a spiritual king and a spiritual kingdom. However, Isaiah actually foretold that the Lord would come a literal, earthly king, as literally as an Eastern King whose highway is prepared for his appearing in glory. The Lord was to come so literally that all eyes should see Him. Isaiah saw His rejection, his resurrection, and His coming again in glory as the incarnate God and King of Israel.

Our Lord comes and proclaims the kingdom at hand. He is ready to reveal Himself so that all flesh may behold His glory. He foresees His rejection. He applies the words of Isaiah to Himself. He announces that He will rise from the dead, ascend to the Father's throne, and, from there, come again in glory as Israel's covenant and omnipotent King.

Thus the sixteenth chapter of Matthew, in which all this that He said is recorded, confirms and elucidates the testimony of Isaiah. Further, it proves the unity of Scripture, the deity of Christ, and answers Mr. Mauro's question, "What Kingdom?" It confirms that the Kingdom, which He came to set up, was the Kingdom of God, and that the Gospel He preached then of His coming as King, is the Gospel that is preached today with the added value of fulfilled Scripture. Now, with the emphasized and special truth that before He is revealed in His full kingly glory, He will come as the Victor over death and the grave, and as Bridegroom, take His Church to Heaven, to the marriage. After that, He will come forth with her as His Bride, His co-ruler in the glory.

We have traveled over a good bit of ground to answer Mr. Mauro's question, "What kingdom." But, in the course of it we have demonstrated that He did come as an earthly king. He did offer Himself as such to the nation. He will come again in living demonstration that the kingdom of God, which He preached as at hand then, may be revealed in its fullness and established forever. So, now, when we preach the Gospel of Christ and Him crucified, or the restoration and reunion of the nation of Israel under Christ on David's throne, or the reign and Rulership of the Church with Christ in the kingdom of a thousand years, or that era of the New Heavens and the New Earth, we know that we act with the assurance that there shall be no end to the increase of the Kingdom and glory. We are preaching the kingdom of God as Paul and all the sainted apostles preached it, and as our Lord began to preach it when He came into Galilee.

Mr. Mauro now quotes the following Scripture: Acts 8:12; 14:22; 20:22.

Apparently he does this in order that he may draw attention to the fact that Philip in Samaria, and Paul in his ministry, even to the end of it, preached the Kingdom of God. By these references he would raise the question of how it was possible to preach the kingdom of God as an earthly kingdom in Israel when the king had been rejected, slain, raised from the dead and taken to Heaven. He states that if they were not preaching the kingdom in that form then it never was so preached; and if what they preached was

purely salvation in a crucified Savior who was now a risen, spiritual, invisible, king, reigning over a spiritual kingdom, then that necessarily was the kingdom Christ Himself preached and **not** the restoration of the Jewish kingdom.

But the questions are not difficult, nor do they create the “hard places” as Mr. Mauro suggests. There are those who believe that the kingdom of God was, and is now, to be fulfilled, primarily in Israel, and that its character, however heavenly in principle, is to be earthly in location, both for time and for eternity.

The disciples continued to preach the kingdom of God, which the Son of God had announced as at hand, because, although our Lord had been rejected of man, He had been raised up by God, taken to Heaven by Him, placed at His right hand upon the throne, avouched both as Jehovah and as Messiah-king of the Jews, and told to sit there until He should be sent back to make His enemies His footstool.

Rejection of the king had not changed the purpose of God. Neither had it nullified the good news of a “King eternal,” nor the assurance of His Kingdom. The Jewish side of the kingdom through Jewish action was in abeyance. But God was now bringing into view another side to His Kingdom. With amazing grace He had accepted the death of His Son as an atoning sacrifice for all who through faith in Him as the Son of God would so claim it. By the preaching of the Gospel and the operation of the Spirit He was now calling out of the world those who should form the Church, the Spiritual Body of Christ, and co-rulers with Him in the kingdom He should come to establish.

That the Son of God would come back to establish the kingdom Peter forthrightly declares in his temple sermon to the Jews, when he declares God would send him back as the before ordained Messiah-King.

Paul was so filled with the thought of it that his epistles overflow with his splendid words on the Second Coming of our Lord. That Christ is coming back, not only to take to Himself those whom He is now gathering out of the Gentiles, but to appear as King in glory, save Israel nationally, and set up the Kingdom in its fullness, is a repeating theme.

How else then could the disciples act?

What else could Philip and the Apostles do, but preach the kingdom of God, since that kingdom includes, not alone all that Christ was and is as King, but all that He is now as Head of the Church and revelation of the grace of God?

Mr. Mauro’s most tumultuous indignation expresses itself against the teachers of dispensational truth because they affirm the Jewish side of the kingdom as been postponed.

That word, “postpone” kindles the flames of his indignation against the “Scofield Bible,” and its “Editor” as he styles Dr. Scofield. Of page 61 of his book, he says:

“But the teaching of the Scofield Bible as to the kingdom of God is founded—upon the **baseless assumption** (bold print is mine) that the prophets of Israel, in predicting the coming of Messiah and of an era of blessing, salvation and victory for his people, were foretelling the restoration of the earthly greatness of the natural Israel. Therefore, the editor of the publication, having committed himself thoroughly to this **startlingly novel idea**, and having lost sight of the many interpretations of those prophecies in the New Testament which show that they referred (in figurative language) to redemption and to the **Spiritual** kingdom based thereon, has attempted in his notes to make the New Testament agree with his mistaken theory.”

So assured does Mr. Mauro feel that this idea is a “baseless assumption” a “startlingly novel idea,” a “mistaken theory,” that on the same page he makes this uncompromising statement: “There is not one word in the Bible to the effect that the kingdom announced by the Lord has been ‘postponed’ or is in abeyance.”

The weakness of Mr. Mauro’s bold assertion lies in the expression, “**to the effect.**”

Let it be granted that, neither the word “postponement,” nor “abeyance,” is to be found in the Bible in relation to the Jewish side of the kingdom. Let it be granted purely for argument’s sake, that it will be found that there are many words, many declarations in Scripture, which produce the effect that this Jewish side of the kingdom of God has been postponed, is in abeyance.

The prophet Joel had announced eight hundred years before Pentecost that the Lord (even our Lord Jesus Christ” should come and so deliver Jerusalem from her enemies round about her, that the feet of the Gentiles should no longer tread her down.

That day, as great and notable as it should be, would be preceded by the outpouring of the Spirit upon the inhabitants of the land. There should be collateral signs in Heaven above and in earth beneath.

The Holy Spirit had been poured out. Peter declared it was the fulfillment of the prophecy having **already begun**. It was the test that the Risen Lord was putting one more on the nation. It was evidence, not only that He had risen from the dead, from the tomb where the nation had cast Him, but that He was now seated on the Father’s throne. He was Lord, Jehovah, the Holy One of Israel, Messiah and, therefore, King. Peter declares that, if, as a nation, they will repent, if they will own Jesus Christ whom they crucified as Messiah, God will send Him back to them and “**restore the kingdom in Israel.**”

But, *as a nation*, **they did not repent**. They have never done so. For two thousand years they have refused to tolerate the suggestion of Him as a Savior, much less a King. And, the result has been that as a nation and people, they have been scattered abroad.

Jesus, whom Stephen told the assembled Sanhedrin he saw in heaven, no longer seated on the throne at the Father’s right hand, but standing in the court of Heaven, as having risen from the throne and ready to come forth at the call of the repentant nation, this same *Jesus has not come*.

What then will you say about the kingdom and the coming of Christ to restore it? Make no mistake about it, that is precisely what Peter said, and he delivered it as a message from Heaven and from God.

What else can you say than that the promise to send Jesus Christ and restore the kingdom to Israel, made with the authority of the living God by Peter, has not been fulfilled?

The Scriptures are full of promises that a day should come when all Israel should be restored to the land, when Christ should sit upon the throne of David in Jerusalem and rule over His chosen People.

Consider the Covenant God made with Abraham. He swore unto him that he should have the land of Canaan, he and his seed after him, for an everlasting possession. Abraham’s seed have not been dwellers in it for close to two thousand years. Abraham himself never got so much as an inch of it as a personal possession from God. All he got was a burial plot, which he purchased with his own money, his own shekels.

What then will you say to that? Has God's oath been broken? Has God's Word and promise failed? You will not say that. You will not even allow yourself to think that. So, what can you say with certainty?

There are two sworn promises of God right there in front of you. Neither one has been kept, so far. Now, it is a great thing to have made that promise to one man. It is an immense thing to have made it to a people and a nation. So, I repeat, in the face of this record before you, what will you, what can you, say?

You are under the bonds of your faith in God and his covenant faithfulness, to say: "God, indeed, has not failed. It is impossible for God to fail. He will keep His promise to the letter of it." Nevertheless, to use a strong, but true, phrase: the promises of God concerning the land and the kingdom are at a **"stand still."** They *are* in abeyance. In the nature of the case, God being God, the promises *will* be fulfilled. And what is that period, until they are fulfilled, to be called, but—**"postponement?"**

No matter then about the word, whether it be in the Bible or not in the Bible, the fact of postponement is there. If you believe in the integrity and faithfulness of God, you are under bonds to self-respect and intelligence as a believer to say, **"God has postponed it."**

Let it be said with all the emphasis that can be put upon it, the word "postpone" cannot be found from one end of the Bible to the other. I am sure Mr. Mauro is too much of an astute lawyer to make that an argument against the **fact** of postponement.

The word "Trinity," as applied to the Godhead, cannot be found from one end of the Bible to the other; but the doctrine of the Trinity, which Mr. Mauro himself preaches, is woven into every fiber of the Bible from Genesis to Revelation. Absolutely so, the **fact** of postponement is stamped on the face of the kingdom of God, on the Jewish character of it, as our Lord preached it, and has been stamped on it from that day in the temple when Peter, in the name of the Risen Christ offered it to the Jews again. It is stamped on it at this very hour when Mr. Mauro makes "much ado about nothing." The fact of Israel's blindness builds a foundation upon which the word "postponement" may hold up its head, clothed in the garment of logic, and look all men full in the face.

Yes, postponement is **a fact**, and the word **"postponement"** justly proclaims the fact.

On page 81, Mr. Mauro makes one of those statements, which has all the character of apparent finality. He says: "That the Gospel of the kingdom and the Gospel of salvation are one and the same thing (and by that he means the Gospel has never meant anything else than individual salvation, never meaning a kingdom in Israel) seeing that the responsibility of a king is **to save** his people, this is clearly indicated by the word of the Lord to Israel through Hosea."

"O Israel, thou hast destroyed thyself, but in Me is thy help, **I will be thy king**; where is any other that **may save thee?**" (Hosea 13:9) So here is a distinct promise to Israel that the Lord would come as King to save; and this is but one of many passages that associates salvation with the kingdom of God. Then in verse 14, the nature of the salvation that is promised here through Christ the King of Israel is unmistakably indicated by the familiar words: **"I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."**

Does Mr. Mauro forget, or is this one of the occasions where, in the interest of his theory, he sees fit to ignore the fact, that there is such a thing set forth in Scripture, as **the national resurrection of Israel?**

I have already drawn attention to it in Ezekiel 37, which gives us the vision of the valley of Dry Bones. In that chapter, Israel is represented as nationally dead and buried. The graves in which they are buried are the nations among whom they individually dwell. The Lord, you remember, says to them: “Behold, **O my people**, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.”

This, beyond question, is not a physical, but a national, resurrection of the whole house of Israel—Judah and Israel, that is, Ephraim. This is *the saving act* of the **king—a national salvation**.

This is clearly set forth in the response of the nation as recorded in Hosea 6:1,2.

“Come, and let us return unto the Lord; for He has torn, and He will heal us; He has smitten, and He will bind us up. After two days will He revive us; in the third day He will raise us up, and we shall live in His sight.” It is the “third” day of a King rejected by them; and the third day of His own bodily resurrection from the dead.

And what is this day and time in which we are living but the **third day, the day of the Risen King**. This king of the third day would have brought them out of their state of national death and made them to live as a nation “in His sight” a long time ago, according to Peter’s temple sermon, *if they had repented*. He will yet fulfill His promise. As it is written: “Blindness in part is happening to Israel, until the fullness of the Gentiles has come in.”

And so all Israel (that is, not all Israel individually, but all Israel tribally, the twelve tribes) shall be saved. “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob (and do not forget that it is a natural Israel from whom He shall turn ungodliness). (Romans 11:26)

Thus it is as a King that our Lord will save all Israel nationally, and with all the blessedness that national salvation will bring, As declared by the prophet: “And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon the land, (it is the saving act of the king) and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.” (Amos 9:14-15)

This is another side witness that the Jewish part of this kingdom is in abeyance, is postpones, and is the assurance that in the faithfulness of God, there will be a coming and restoration of the kingdom.

In his curious endeavor to support the exegesis on personal salvation and not national in Hosea, Mr. Mauro quotes 1 Corinthians 15:54, 55. That is, the bodily resurrection of those of all nations who have died in Christ. But, **this New Testament resurrection has no relation whatever to the resurrection in Hosea**.

This resurrection in Hosea is not resurrection of the physically dead, it is the resurrection of people who were physically alive, people who were, as a nation, morally and spiritually dead before God; and who, under His judgments, had been “torn” and “smitten.” There are ten tribes of them out of the land, and Judah, still in the land, but under the heel of the conqueror.

The **national resurrection** is to be brought about by the *appearing of our Lord Jesus Christ in glory* on the **Mount of Olives**. The **Corinthian resurrection** of the bodily dead takes place, before that national resurrection, at the Parousia—the coming of our

Lord into the air, **not as a King**, but as a **Bridegroom** and, at least, **seven years before** He descends *as a King* to the Mount of Olives.

Mr. Mauro's endeavor is to make the kingdom of God wholly spiritual. He says that Christ came not in the outward claim and guise of an earthly king, but as a spiritual Savior of souls to build up a kingdom over which He might reign as a finally spiritual and invisible king. Mr. Mauro quotes Luke 17:20, 21, on page 89 of his book:

"And when He (the Lord) was demanded of the Pharisees when the kingdom of God should come, He answered them and said, the kingdom of God comes not with observation; neither shall they say, Lo here! Or, Lo there! For, behold, the kingdom of God is within you."

The following is Mr. Mauro's comment on these verses:

"This is illuminating indeed. First, our Lord was answering what was in the hearts of those (the Pharisees) who put the question to Him; their doctrine being that the kingdom of God would come (when it did come) with the accompaniment of outward display of Divine power, whereby the enemies of the Jews would be miraculously overwhelmed, and they themselves be swept triumphantly into, and securely established in, the coveted place of world supremacy. So he corrected their error by saying that the kingdom of God came not with ocular evidence, which is the literal meaning of the word rendered 'observation;' in other words, it was not the sort of kingdom they were expecting. And the verb he used "cometh" was in the present tense, which makes it plain that He was speaking of the manner in which the kingdom of God was coming at that time. This is what we are specially seeking to determine just now. And He proceeded to emphasize these facts by adding that there would be nothing of a startling or sensational character, such as would cause the spectators to say "Look here! Look yonder!" "For"—and now, being about to say something He wished specially to impress upon them, He uses an impressive word—"behold, the kingdom of God is within you." Some prefer the marginal reading, 'among you;' but the sense is the same. The kingdom was in existence **at that time**. It 'is.' But, it was a *spiritual* kingdom, such as could not be discerned by the natural eye. This agrees with what Paul afterwards said about it; that its sphere of being was 'in the Holy Ghost.'" (Romans 14:17)

This is, indeed, "illuminating" as an exhibit of Bible exegesis; if "among you," means, and as Mr. Mauro says, is the same as, "within you"; if it indicates our Lord was telling that indiscriminate crowd of Scribes and Pharisees that the kingdom of God was **in them**; and if, as Mr. Mauro says, "Paul afterwards said about it, that the sphere of being was in the Holy Ghost." Then, and no other deduction can be drawn from Mr. Mauro's combined statement; the Holy Ghost was in that crowd of Pharisees. Such a deduction would deny the very heart and core of the teaching of the Son of God, and repudiate the foundation teaching of the whole Bible from end to end.

But, we **know** that the Holy Ghost was **not** in them. They were not filled with the spirit of inquiry, of real desire to know, but with that spirit which sought to entangle the Son of God in His talk. They sought to build up a barrier in the mind of the people against His words and the concepts He taught.

We don't need to tarry long over the question whether "within you," and "among you," are the same. As a **philological fact**, "within" and "among" under the circumstances

contradict each other, and Mr. Mauro's interpretation of **our Lord's answer** falls to the ground with its own statement.

The truth is, when our Lord said to these **unregenerate** Pharisees, as He, in fact, did say, when His language is correctly and logically rendered:

"The kingdom of God is **among you**," He was saying then what an absolute monarch said many centuries later. When an issue arose between him and his counselors as to what constituted the "State," he settled the matter for all the years of his reign by saying: "I am the State." In precisely the same manner, our Lord said to the Pharisees: "I am the Kingdom, for I am the King."

It is not even necessary to go to history to find the illustration. You find it in Scripture.

When Daniel¹⁷ revealed to Nebuchadnezzar the meaning of the image which he had seen in a dream, and explained to him that the head of gold represented Babylon as the first of the four world kingdoms that were to come in prophetic and historic succession, and then said to him: "Thou art this head of gold," he meant that all there was of Babylon as a kingdom, all there was of its power and glory, was expressed in him and represented and proclaimed by him. Just so, and absolutely, when our Lord said to that crowd of questioning, suspicious and repudiating Pharisees, "The kingdom of God is among you," He was actually saying, **I am the Kingdom**. I am its essential being. I am its reason for existing. All its membership is in and due to me. All its development is from and out of me. Apart from Me there is no Kingdom. I am here as foretold and ready to unfold the Kingdom so that every eye may see and every mind may know. I am the King, the beginning and the ending, the all in all, the center and the circumference, the eternal sum.

Accepting Mr. Mauro's tease of the verb as "cometh" in our Lord's expression, "the kingdom *cometh* not with observation," or "ocular evidence," it ought to be clear as daylight that He was there in the midst as Zechariah foretold He would be, "meek," and "lowly." When they should receive His testimony and own Him as the One Sent of God, He would reveal Himself as Isaiah had foretold, the King of glory, and in such fashion and way that "**all flesh should see it together**." But, they were blind, and by God's righteous act, judicially blind, as He had said by Isaiah: "Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

They were a blind people, and as John pathetically says: "He came unto his own and, his own received him not."¹⁸

The kingdom of God, which our Lord as David's covenant son came to set up, was to be centered primarily in Jerusalem. When He was rejected and taken as an exile to the Father's throne; God the Father revealed His grace through this rejected, exiled, but risen Christ in sending out the disciples to preach that His foretold death and resurrection had been fulfilled. Further, their message was that on the basis of His death, accepted as an atoning sacrifice for all who should claim it, there was being formed a new thing in the earth. It was the *mystery*, which had been hidden from ages and generations, even the Church, the spiritual Body of Christ. It was altogether true, that the immediate setting up of the kingdom in Israel was not then possible, because of the unrepentant state of the nation, guilty of the murder of its king, and that it could not be set up until that nation

¹⁷ Daniel 2:38

¹⁸ John 1:11

does repent, and repents **as a nation**. They will cry out, as it is written: “Oh that thou would rend the heavens, that thou would come down, that the mountains might flow down at thy presence;” (Isaiah 64:1). Although this side of the kingdom is in actual fact in abeyance, and must remain so until “the taking out from the Gentiles,” now God’s order for this hour waits to be accomplished. These tremendous and weighty facts do not justify, nor give foundation in any way for the cynical proposition of Mr. Mauro, recorded on page 110 of his book. There he says that Dr. Scofield and other who see and know this truth, teach that—“The kingdom of God which was at hand is not the kingdom of God which the Lord, who knows all things and who cannot lie, said to be at hand; but that the kingdom of God which He positively declared at hand, was some other kingdom of God which was not at hand at all.”

This original deduction leads Mr. Mauro to an exclamatory piece of writing. He indulges himself with asking this question: “Is it possible, I ask in all seriousness, to do greater violence than this to the statement of the Lord?”

To which I reply with an emphatic “NO!”

If that were what Dr. Scofield, and some of us who teach what Dr. Scofield taught, even before he taught it himself, were in any wise guilty of what Mr. Mauro charges.

But this complicated, oracular, and self-complacent charge has no other foundation than Mr. Mauro’s heated imagination, and need not be considered further than to say, and say it as **mildly** as possible: **“It is not true.”**

This charge and the attitude behind it is the effect of that theory, which in the face of the whole vast volume of Scripture, and with relentless determination to sacrifice every element of the literal to the scheme of a wholly “spiritual realm” denies the earthly side of the kingdom of God. Thus, in effect, it denies the Word of the Lord Himself.

On page 108 of his book Mr. Mauro assures his readers there is a text of Scripture which reveals itself as “one of the hard places for the Editor’s (this is the title Mr. Mauro gives to Dr. Scofield) theory which goes to pieces on this passage.”

Mr. Mauro is simply repeating the idea which so strenuously obsesses him, that the kingdom of God is not an earthly kingdom, has no relation to Israel whatever and is from first to last, purely a spiritual realm, a heavenly kingdom.

The text upon which we are told the earthly side of the kingdom of God “goes to pieces,” (page 108), is, Acts 1:3-6. There our Lord, after His resurrection, was seen of the apostles during forty days, and in that time spoke of the things “pertaining to the kingdom of God.”

Mr. Mauro assumes, to quote from his own words (page 108): “This of course, could only mean that He was instructing them concerning the work of that kingdom in which they were to serve Him so soon as they should receive power through the coming of the Holy Spirit, whom He, at that very time, promised to send upon them. For “why, “ Mr. Mauro asks, “should the Lord be giving them at that time directions concerning a kingdom which had been withdrawn and postponed?”

Mr. Mauro here demonstrates as he continually does, his inability or unwillingness to see that “withdrawal,” or “postponement,” of the kingdom of God in Israel does not set aside the **kingdom** of God, but simply a *characteristic* of it, and that only **temporarily**. He steadfastly rejects the idea that the sending forth of the disciples to preach the death and resurrection of Him who was the ordained King, does not change the

predetermination of the whole Godhead, eventually, to set up the kingdom of God in Israel.

Dr. Scofield's "theory" does not find a "hard place" in the region of this text. Neither does it "go to pieces," by coming into contact with it. On the contrary, all that Dr. Scofield teaches is elucidated and sustained by it.

This may be seen in the question of the disciples. As it is written:

"When they therefore were come together, they asked of Him, saying, "Lord, will you *at this time*, (the time of the coming of the Holy Ghost) **restore again the kingdom to Israel?**" (I have already explained the cause of that question.)

They asked it because the Coming of the Holy Spirit would be the fulfillment of the prophecy of Joel. He had spoken of the great and notable day of the Lord, when the kingdom should be restored to Israel by the coming of God's King from Heaven. The outpouring of the Spirit upon Israel was to precede that Kingly coming and the glorious establishment of the kingdom.

Zechariah had recorded the Lord's own word concerning that moment: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall **look upon me whom they have pierced**, and they shall mourn for him (repent with lamentation and tears)—as one mourns for his only son." (Zechariah 12:10)

This latter prophecy is an emphasis of the prophecy of Joel. The disciples knew this prophecy of Joel. Peter's sermon is a demonstration and proof that they did; for on the day of Pentecost, he said: "THIS IS THAT which was spoken by the prophet Joel."

The disciples were now face to face with a risen Christ, who, again and again, said to them, that He would be put to death, rise, ascend to Heaven where He had been before on the Father's throne. But, also, that He would come again with great glory and power.

As to this "coming" of the Spirit, which Joel said should precede His glorious appearing as King and the ushering in of the Kingdom, did this mean *at this time*, speaking of the Spirit. As Zechariah said, He would come again, show His wounds, prove His identity, deliver Jerusalem from her oppressors, and set up the long awaited and hoped for kingdom?

That is their question, quivering, full of suggestions, for those who will analyze and study it.

It is because the promised coming of the Holy Spirit was connected with the promise of the Lord as King and the setting up of the Kingdom of God in Israel, that the disciples, logically and legitimately, asked their question about the restoration of the kingdom to Israel.

Whatever may have been the things "pertaining to the kingdom" of which our Lord had spoken to the disciples during the forty days previous to His ascension, it is self-evident, that up to the moment of His announcement of the Spirit, He had said nothing to lead them to suppose that the kingdom of God should **not** come.

When He spoke of the Spirit that was simply the culmination of His discourse.

Pentecost was to be the test of the nation. That is why He did not fully answer the question. That He meant it as a test is demonstrated and proved by Peter's temple sermon and the promise that upon the repentance of the nation He would fulfill the Joel prophesy to the utmost, come in His glory, and restore again the kingdom in Israel.

That test was an opportunity, a wonderful opportunity, an opportunity to confess with full heart sorrow that they had in blind ignorance slain their King, that they grieved over the **murderous act** but owned, not on the triumphant revelation of the King as the Man superior to death, but saw Him as the Holy One of Israel and were ready to behold Him as Isaiah said, as their **God**, their almighty **Savior**, nationally, and individually.

But the nation as a nation did not meet the test.

The disciples went forth and in the power of the Spirit, preached the Gospel of the Cross and the risen and ascended Christ. They knew then, as we know now, that there was nothing between them and the coming of the Lord for the Church that was forming, but the awakening sound of the trumpet. He had said to them, in fact said it face to face with them, **“In an hour when you think not.”**

And, as James has said in the Council at Jerusalem: “After this,” (after the unknown, secret coming for the Church) He will appear with His face toward Israel.

In preaching today, we are preaching the great fact that the kingdom of God is at hand; for the Coming of Christ as the Bridegroom of the Church **is the guaranty** that He will shortly appear as the King. As much as we know that we are always on the threshold of the Coming of the Lord for the Church, we also know that there is absolutely nothing between us and the meeting in the air, but the word of the Lord. This Coming is the beginning of the mighty act that shall bring in the kingdom. It is true to those **who have been taught of the Lord**, that the kingdom of God is always at hand. When we are telling the children of God, to “wait for the Son of God from Heaven,” we are preaching to all who hear us that “the kingdom of God is at hand.”

It is time for all who know this great and special truth set before us by a **specialty** given word to Paul, that we may be called **any hour** to go up to meet Him whom we love. It is time to stand by and affirm, that in preaching Christ and Him crucified and proclaiming the Blessed Hope of the *imminent* Coming of our Lord, we are preaching the Kingdom of God. It is that Kingdom which will be revealed as the consequence of our going up to be with the Lord, and the sure logic that we will come with Him to the **manifestation** of the Kingdom.

Thus, the “hard places” which Mr. Mauro would find against the earthly side of the Kingdom of God, and the attempted confusion he would bring in the use of the phrase, “the kingdom of God is at hand,” are neither “hard places,” nor yet are they confusing.

Let Mr. Mauro’s proposition concerning the nation and people of Israel be stated again and clearly. According to this proposition, Israel after the flesh, the nation of Israel as we know it in the Bible, the nation and people as they existed in the land of Palestine under the Judges, the Prophets, as one nation under David and Solomon, then divided, ten tribes going to Samaria and henceforth known as the Northern Kingdom, Judah, and Benjamin remaining centered in Jerusalem and known as the kingdom of the South; this nation and people with their long, troubled and dramatic history, corroboratively recorded in the upturned ruins of ancient Gentile cities and kingdoms, such a people **never existed** in the divine purpose **in relation to the Kingdom of God**.

The unfulfilled prophecies and multiplied promises made, apparently to this historic Israel, are not to them at all. They are for those whom Mr. Mauro designates as the “Israel of God,” “the True Israel.” And, this true Israel, we are asked to believe, is made up through the centuries, of quickened individuals, spiritual individuals, in that nation,

and today, of all, **whether Jew or Gentile**, who believe in Christ and Him crucified. In short, at this time, **the real Israel is the Church of Christ, the spiritual Israel of God.**

Mr. Mauro seeks many sources from which he may draw support for his theory. Among other authorities to whom he would appeal, he bids us turn to the prophet Jeremiah. He presents Chapter 23:5-8. I will quote that prophecy: "Behold, the days come, says the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.

In His day, Judah shall be saved (nationally), and Israel (the ten tribes) shall dwell safely: and this is His name whereby He shall be called, THE LORD IS OUR RIGHTEOUSNESS.

Therefore, behold, the days come, says the Lord, that they shall no more say, The Lord lives, which brought up the children of Israel out of the land of Egypt.

But, The Lord lives, which brought up and which led the seed of the house of Israel out of the North country, and from all countries wherever I had driven them; and they shall dwell in their own land." (Jeremiah 23:5-8)

We are specially invited to consider verse 5. "Behold, the days come, says the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth."

Mr. Mauro makes his comment on this passage on pages 148 and 149 of his book, "The Gospel of the Kingdom." The comments are as follows:

"Manifestly, this prophecy **excludes the idea of an earthly kingdom** during 'the days' spoken of. It demands that the righteous Branch of David should be a **king** and should **reign** and **prosper**, and should execute judgment and justice in the earth. In other words, it demands **just what is fulfilled in the present Kingdom of Heaven**. That period to which the fulfillment of this prophecy belongs is definitely fixed by the title THE LORD OUR RIGHTEOUSNESS; for it is during the present era of grace that the Lord is specially revealed as the righteousness of his people." (1 Corinthians 1:30, 2 Corinthians 5:21, etc.)

This application is almost breath taking. It is absolutely stupefying. Of course, the king to whom reference is made is our Lord Jesus Christ. But to say our Lord Jesus Christ is now reigning as a king and prospering in His Rulership; that He executes judgment and justice in the earth as a reigning king; to say that in this hour, is to ignore the clear teaching of Scripture and history. Today, millions are bowing down to idols of wood and stone, men and women sunk in the black darkness of superstition, fetishism, lust and iniquity. This is an hour when materialism, a cultivated paganism in so-called Christian lands, and a tidal wave of cynical unbelief which denies, not only the doctrinal, but the historic, Christ, threatens to drown all faith and submerge and wreck the professing Church as a true witness for Christ. To say that our Lord Jesus Christ is reigning as a king and prospering in His Rulership, at this hour when the world has scarcely recovered from the most bloody and cruel war it has known in two thousand years; when the whole horizon is red rimmed with flames from burning towns and sacked cities; when blood is poured out like water and multitudes are plunged in the crash and chaos of battle, is to make light of the Word of God. We are faced today with a system of government, an organized government of millions of people, which is seeking with great skill and power to overthrow faith in God, and overthrow it universally, to fill the world with unrest and terror, to destroy society, as it now exists. Socialism, Communism,

Bolshevism, and Anarchy are planning night and day to make a perfect hell or woe in the earth. Crime is organized and capitalized, so that it lifts up its head and commits its murders and violence in the very heart of a boasted civilization, and under the very sound of Church bells. For Mr. Mauro to make such an application when the best inventive genius of the world is seeking to produce instruments of destruction by which whole nations may, almost in a moment, destroy one another; in short, this hour when the whole world is babbling the word, "peace," and yet preparing for war such as conquerors never dreamed; to say that in such an hour Jesus Christ, our Lord, is reigning as a King, prospering and executing judgment and justice in the earth, and thereby bringing the world in subjection to His own Divine order and rest; if it were not such a self-evident *untruth*, so even without the shadow of a foundation in fact, it would seem like the utterance or statement of one who *utterly trifles with truth*, making light not merely of the Word of God, but the tragedy of a world full of sin, shame and sorrow; a world where the multitude are without God, without hope here and with no hope of eternity; a world where the great multitude do not know the Christ of God and His saving grace.

The fact open to the vision and the consciousness of all men is, that Jesus Christ does **not** reign in this world today *as king*. He is **not** executing judgment and justice *as a king*. He is not bringing the world into submission to His will. As the eternal God, the eternal manifestation of the over-rule of the everlasting Godhead, He is behind all things and His hand is upon all things, making the wrath of man to praise Him, restraining the remainder and steadily carrying forward His *eternal purpose*. But as God manifest in the flesh, as our Lord and Savior, as the Son of David and the King who is ordained to reign on David's throne, Jesus Christ is **not** reigning *as the covenant king of Israel and as King of Kings*.

But the prophecy of Jeremiah contains its own explanation and is as clear as the God of Light can make it. There are two questions which when answered according to the Word of the Scripture will settle the intent of Jeremiah in this particular prophesy. They are:

When?

Where?

"When is the king to reign?"

The answer is found in Verse 6: "In his days (that is, the days of this king, the days when he shall reign and prosper as a king.)"

What then?

This is the answer:

"In his days Judah shall be saved (that means as a nation, saved nationally, owned and recognized as a nation among nations" and Israel (the Ten Tribes) shall dwell safely."

The meaning of this is clear as sunlight. It means that Judah (the Jews) and Israel (known in Scripture as Israel, Ephraim and Jacob, a reunited Israel) will be in their own land; and when they are thus in their own land this king will be reigning and executing judgment and justice in the earth.

That much is **that**, beyond a question.

As this king is our Lord Jesus Christ, Jeremiah actually says, our Lord Jesus Christ will reign as a king; and when He does so reign, all Israel will be in the Holy Land, and He will be reigning and prospering over and with them, in the land.

As this restoration and reunion of Israel in their own land is yet future, and the reign of our Lord Jesus Christ is coincident with that restoration and reunion in the land, then the reign of our Lord as the king will not take place till that day and hour of the future.

The second question is,
“Where?”

But, that question is already answered in answering the first question. Nevertheless we have it directly answered in Verse 8: “They shall dwell in their own land.”

They are to be reunited and dwell *in their own land*.

There you have it, as strong as language can put it. Repeat it and let it take hold of you. Israel is to be restored to and reunited *in the land of Palestine*. And over that restored and reunited Israel, our Lord is to reign as King.

Now read this definite and precise prophecy of Jeremiah as to the locality from which, in the land, the Lord is to reign as King. Here is the prophecy:

“**At that time** they shall call **Jerusalem the throne of the Lord**; and *all the nations* shall be gathered unto it, to the name of the Lord, *to Jerusalem*; neither shall they walk any more after the imagination of their evil heart.

In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north *to the land* that I have given for an inheritance unto your fathers.” (Jeremiah 3:17,18)

“The throne of the Lord!” But mark you where—not in Heaven, not the throne of the Universe. Jeremiah says that the throne of the Lord will be at Jerusalem.

It is to Jerusalem the nations will come and own Him as the King. At Jerusalem and before these nations He will manifest Himself as that righteousness, which when people, whoever they may be, own Him and claim Him as such, they may say with full utterance: THE LORD OUR RIGHTEOUSNESS.

This in truth, because He will be there as the Risen One, who on the Cross magnified the righteousness of God by His atoning and substitutionary death, and becomes the righteousness of God to all who receive Him.

The prophet announces the time specified, when He will sit on the throne in Jerusalem. “In those days the house of Judah shall walk with the house of Israel” This is the reunion of Judah, the Jews, and the Ten Tribes.

Now in the New Testament we have the declaration of the Lord concerning this throne and the moment of His reign. “When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory.” (Matthew 25:31)

The Throne of the Lord’s glory, His glory as King, will be, as we have seen, at Jerusalem.

Here then, we have the full truth. The Lord is coming from Heaven as King to take His place on the throne of David at Jerusalem and reign over all Israel. This restoration, reunion and glory in Israel is to be brought about by the Coming of our Lord Jesus Christ from Heaven.

And now remember, Jeremiah says, “all nations” shall be gathered unto the name of the Lord at Jerusalem. Hear what the Lord Himself says about nations in the hour when He comes to sit upon the throne of His glory. “And before Him shall be gathered all nations.” (Verse 32) This is a scene of judgment. It is a picture of the Lord upon His throne executing judgment and justice in the earth, a picture given by Himself of Himself. And, **all this is not happening now**.

But it will happen, according to His own words, when He comes the second time in all the glory of the angelic host.

Here is what Jeremiah says of that day when the Lord shall come and what shall take place in respect to Jerusalem; as it is written; “Behold, the days come, says the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.

And the measuring line shall go forth over against it upon the hill Gareb, and shall compass about to Goath.

And the whole valley of the dead bodies, and of the ashes (Tophet), and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever.” (Jeremiah 31:38-40)

Jeremiah makes a remarkable statement about the foundation of the city. He says: “The city shall be built upon her own heap.” (Jeremiah 30:18) The original foundation of Jerusalem is some seventy-five or eighty feet below the present surface. Archeologists are busy at this moment digging down to find the original foundation. They are digging, not because they believe in the Book of the prophecy, but because they are working in the name of Science and History. But, even here, the hand of God is behind them, getting ready for the Coming of the King.

The Lord Himself, with deep feeling, speaks of that time when He shall gather His people again unto the great day of the glory. As it is written; “I will gather them out of all countries, where I have driven them in my anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be My people, and I will be their God.

And I will give them one heart, and one way, that they may fear Me forever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me.

Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul.” (Jeremiah 32:37-41)

This prophecy refers precisely to the same time set forth in Jeremiah 23:5-8. The more that the prophecies of Jeremiah are read and studied, the more evident it becomes that he is speaking of that day and hour when our Lord shall come in His glory as Israel’s King, when He shall sit upon His throne at Jerusalem, when all Israel shall be gathered into the land, and reunited, when they shall say, as they turn away from their own righteousness unto Him, The Lord is “OUR RIGHTEOUSNESS” and He is “Our God.”

And here I would have you note how this whole manner of an earthly kingdom is settled in relation to the Lord. Jeremiah says: “A king shall reign and prosper, and shall execute judgment and justice—**in the earth.**” He is to dispense this judgment and justice, **not** from Heaven, *nor from the throne of the universe*, but **in this world**, on a throne **in this world**, from the throne **in the city of Jerusalem.**

Here, we have presented:

1. An earthly king.
2. An earthly throne.
3. An earthly kingdom.
4. An earthly Israel.

And because of this, He will be there as “The God of the whole earth.” As the **LORD**, which name means, *God, and all that God is*, and as the head of the Kingdom, you have here—a **Kingdom of God on the earth**. That is—an **earthly kingdom of God**.

For Mr. Mauro to take these prophecies, spiritualize them, turn them away from the literal, earthly, Israel and give them to a so-called spiritual Israel, which neither Scripture nor history knows anything about; and remove the Christ of God from His covenant throne at Jerusalem, seems an absolutely reckless and daring thing to do. To place Him on the throne of the universe and say that it is from there He is to rule as king; to say that the prophecy is all fulfilled today and that Christ as the King is reigning and prospering, executing judgment and justice in the earth, in the light of Scripture, can only be labeled daring and reckless. But, such is the attitude of Mr. Mauro.

Jeremiah has demonstrated that his prophecy has no reference to the time that now is. Such an application has not even the shadow of a shadow of foundation in the Word of God. From beginning to end, such an application is wholly false, a misinterpretation, a radical denial of the plain truth of Scripture and a denial of the Lord’s own testimony in corroboration of Jeremiah.

Nevertheless, in face of this complete nullification of all he has attempted to teach about this Twenty-third Chapter of Jeremiah, Mr. Mauro bids us turn to the Thirty-third Chapter, verses fifteen to twenty-six. This, he claims, is an “intensified” proof of his proposition.

Chapter 33, verses 15 and 16, are almost identical to those quoted from Chapter 23. In verse 16, we are told Judah shall be saved and Jerusalem shall dwell safely; and it is **Jerusalem** that is to be called THE LORD OUR RIGHTEOUSNESS. This is plain and understandable. It is precisely upon the same principle that our Lord is called Christ and the Church is **also** called **Christ**. As it is written:

“For as the body is one, and has many members, and all the members of that one body, being many, are one body; so also is—Christ.” (The Church). That is, the Church, being the Body of Christ, has and must have, the same name as the Head—Christ.

The principle is that of **UNION**.

The Church, as the Spiritual Body, is united to Christ, the Spiritual Head.

It is an every day illustration. The body of a person bears the same name as the head of the person. That signifies the unity of that individual’s **personality**. In the same manner, in the relationship of Christ and the Church, there is but the one personality, Christ Himself. He is the Head. He is the life. He is all there is of the Body, the Church, because the Body is unassailably joined to its Head, the risen Lord.

The fact of union and Headship is further expressed in the relation of husband and wife.

Isaiah applies this marriage relationship to Christ and Israel. He writes: “Thy maker is thine husband; the Lord of hosts is His name; and thy **Redeemer**, the Holy One of Israel. The God of the **whole earth** shall He be called.” (Isaiah 54:5)

Just as the wife under the ordinance of God takes the name of the husband and thus owns his headship, so Jerusalem, here representing Israel as in that time married unto the Lord, takes His name, THE LORD OR RIGHTEOUSNESS. That will be the standing of Israel in the day when the nation is restored, reunited, and with the Lord enthroned in Jerusalem reigning over them.

But, now mark this amazing exegesis that is given to us by Mr. Mauro. It even outdoes that of Chapter 23.

It has just been demonstrated and proved that the king, whom Jeremiah says is to reign and prosper and execute judgment and justice in the earth, is our Lord Jesus Christ. His reign will commence only when He comes the second time in His kingly glory and specifically to Jerusalem.

However, in the face of all this, Mr. Mauro asks us to consider verse 15 in a completely different light. It says: "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land."

But, Mr. Mauro makes this comment: "These words point clearly to the **incarnation** of the Lord and what was to follow." (Page 149)

While the expression "to grow up" in verse 15 is different in the Hebrew as to form from "to raise up" 23:5, and may be given a secondary meaning—to "sprout," and really means to "bring forth," to specialize 15 as intended to call our attention to the incarnation of the Lord is, in truth, an overdose of exegesis. This has a prompt reaction in upsetting all it was intended to establish; for the theme of the prophecy is **not incarnation**, but the **reign** of Christ when He comes the second time. There is not even the shadow of a hint of the first Advent here. It is the **Second Advent**, and that alone.

But now Mr. Mauro offers us something more remarkable, not to say reckless, in exegesis, by his exposition of verses 17-18 of this 33rd Chapter. The verses read:

"For thus says the Lord; David shall never want a man to sit upon the throne of the House of Israel. Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually."

Now turn to page 150 of Mr. Mauro's book and there you have this original exegesis. There he says; "Obviously these wonderful promises are fulfilled in Jesus Christ, **raised** from the dead and **glorified in Heaven** as a priest after the order of Melchisedec, who was a *king* as well as a *priest*." (Hebrews 7:1,2)

After the Christ was "cut-off" as foretold by Isaiah (53:8) and Daniel (9:26), there was no man **on earth** to sit on David's throne. After the destruction of Jerusalem (also foretold in Daniel 9:26) there were no priests on earth to offer the appointed sacrifices to God. But, since the ascension of Christ, there has been *a man* in Heaven (Jesus, the Last Adam), to sit upon the **throne of the house of Israel** (the Israel of God). Moreover, God has also *a man* before Him, as He said, to offer sacrifices continually. (Hebrews 8:3, 13:15)

This is, indeed, another one of those simply stupefying statements.

Consider, I pray you, how the Word of God repudiates the astounding proposition. It repudiates it by the facts it sets before us.

1. In Revelation 3:21, our Lord Jesus Christ declares He is now seated on the Father's throne in Heaven, and seated there in reward of His victory as an Overcomer. To all who overcome now, He says that He will give a seat on His throne. In saying that, He distinguishes between *His* throne and the *Father's* throne. As He is on the Father's throne, He is not on His own throne. Since His throne is **by covenant** the throne of David, the throne of the house of Israel, then the Father's throne is **not** the throne of the house of Israel. Therefore, Christ is **not** on the throne of Israel.

2. The position of a priest is **before** the **Lord**. When he is in function before the Lord, he must stand. But, our Lord Jesus Christ does not stand in Heaven. He neither stands nor is He before the Father. He is at His **right hand**. He **sits** at His right hand.
3. Our Lord Jesus Christ does not offer sacrifices continually before God. This is because “He offered one sacrifice for sins forever.”
It is true that Mr. Mauro means the offering set forth in Hebrews 13:25; “By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.” But that is not the kind of sacrifice, nor offering meant as the spokesman of the Lord, nor the Lord Himself, intended. The Word of God repudiates the qualifies statement of Mr. Mauro that:
4. Our Lord Jesus is a priest after the Order of Melchisedec, and because Melchisedec was a king as well as priest, therefore our Lord Jesus Christ is on the throne of God as acting **King** as well as Priest.

He is a priest and He is a King, but **not a reigning king**.

But now mark you well, the oath by which God the Father swears that our Lord shall be a priest forever after the order of Melchisedec is not made known **until after** the Father is about to send Him forth with the rod of His strength to Jerusalem, to Zion.

In Psalm 110:2 the Father gives the promise that He will send Him with the rod, that is, the scepter of His strength, His power, to Zion, to rule *in the midst* of His enemies. In verse 3 He assures the Son that his people, that is Israel, shall be willing in the day of His power. Then in verse 4 He declares that He has taken an oath that He shall be priest forever after the order of Melchisedec.

This priesthood after the order of Melchisedec can, therefore, be completely fulfilled **only after the Lord is seated in kingly power upon His throne in Jerusalem**. This is clear from the sequence of events unfolded in the Psalm and which are illustrated in Zechariah Chapter 6. There you have Joshua the high priest.

Jeremiah is commanded of God to make crowns of silver and gold and put them on the head of Joshua. He is also commanded to say to Joshua: “Thus speaks the Lord of hosts, saying, ‘Behold the man whose name is THE BRANCH * * *; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.’” (Verses 8-13) (It should be remembered that the priest’s mitre, which he wears in his service before the Lord, is a crown)

Joshua is only a type. The antitype is our Lord Jesus Christ. Of that there cannot be the slightest question; for it is written: “I will raise unto David a righteous Branch.” (Jeremiah 23:5)

Not upon the throne in Heaven is our Lord to fill the office of King and priest, but here upon earth, **at Jerusalem**. At Jerusalem, our Lord will be a priestly King and a kingly priest. “And the counsel of peace shall be between them both.” There will be no confounding between the office of King and the office of Priest. There will be perfect administration of the King, who will execute judgment and justice in the earth. There will also be the perfect administration of the Priest, who will intercede and bear up before His Father the needs of those who are His people.

The Counsel of Peace—The perfect King and the Perfect Priest.

Blessed, indeed, will be the earth under such a combined administration.

Nevertheless, while all this is true concerning the future administration of the Melchisedec priesthood, it is also true, abidingly true, as the Apostle Paul sets forth in Hebrews Chapter 5, 6, and 7, that our Lord Jesus Christ is now a Melchisedec Priest in Heaven seated upon the Father's throne.

The key to that fact is in the expression, "After **the order** of Melchisedec."

The order, the rank, the peculiar position of Melchisedec as given to us in Hebrews 7:4, is that he had neither beginning of days nor end of life. Without going into the deeper mystery which really lies under the surface of the statement, that he has no pedigree, that there is no record of his birth nor of his death, it is clear that he suddenly comes into our vision as a man above nature. He is a man upon whom death has no claim, as a man who does not die, as an immortal man, the picture of a priest who lives forever.

This is how our Lord is *after the order* of Melchisedec.

1. He has risen from the dead.
2. He has proven Himself victor over death and the grave.
3. He is an immortal Man in Heaven.
5. He is a priest, an immortal Priest, a priest who will never die.

You can see that, here, He is unlike all priests on earth, because the priests on earth die. But, this man, this Priest, does not die. His is an unchangeable priesthood. In this aspect He is also like unto Melchisedec, He is set before us as the ever-living One. When you set your mind on this, you will understand how our Lord, seated upon the throne of Heaven, is a priest after the order of Melchisedec. He is a priest who never dies, who ever lives!

But, understand this great truth that in Heaven our Lord functions pre-eminently as **the Antitype of the Aaronic Priesthood**. Like Aaron He bears our names upon His breast of love. Like Aaron He bears us up on the shoulder of His mighty strength; but, thank God, unlike Aaron, He does *not die*. Nay! Like Melchisedec, He "ever lives to make intercession."

But, in the day of His coming glory, seated upon His throne in Jerusalem, He will fulfill to the utmost His double and divine office as *Melchisedec* King and *Melchisedec* Priest.

Thus Mr. Mauro's appeal to Jeremiah to sustain his contention that our Lord Jesus Christ is now reigning over the earth as a spiritual king, executing judgment and justice in the earth; that He is reigning as a Melchisedec king and priest; above all, that He is reigning over a spiritual Israel, made up of Jews and Gentiles, falls to the ground. One is amazed that in the light of the plain world of the prophet any human mind could have imagined what Mr. Mauro so seriously has imagined about them.

It seems fitting here that I should recall Mr. Mauro's own summary of the scheme of teaching with which he is seeking to invade the Christian Church. On page 89 of his book, he says: "I have sought to show in the preceding pages that the kingdom of God which was the subject of Christ's preaching and teaching is just what all Christians have understood it to be until recent times, that is, **a purely spiritual realm**."

He takes this concept, like a huge iron roller, and passes it remorselessly over every promise of God, which contradicts his theory.

Thus, promise after promise, which stands up in its beauty and directness and testifies in unqualified clearness to the progress of God's eternal purpose to make this a perfect, sinless world, are so emptied of their literal content, that they lie at last like trampled

grass or withered flowers upon the sacred page. The promises of a kingdom of righteousness and peace, in which human life is worth while, where hope never fails with a broken wing, these all fall in difference to his scheme. The hope of a glowing earth, where, in varied degree, even as one star differs from another in glory, all men, the members of a new, immortal race, (now being created through the Gospel and the Spirit) shall be divine; and where all shall be sons of God and where God shall be all in all, this hope is gone. These radiant promises which are to find their culmination in Him who is not only the fullness of the Godhead bodily, but eternally, the covenant Son of David, and king of a kingdom whose sphere is an abiding and eternal earth—these promises under the incessant roll of Mr. Mauro's spiritualizing method are now emptied of their content and true meaning.

This concept leads him to break over all bounds and make a statement to which I have already referred and upon which I have commented, a statement, which, even because of its calm and incidental manner, is simply appalling. You will recall that on page 152, he wrote: "When the sword of judgment was sheathed in the bosom of the Son of David (as though that death of our Lord were the culmination of the prophet Nathanael's prophetic warning against the house of David); by that stroke the house of David was cut off, and cut off forever as an earthly thing."

It seems impossible that it could be put into English; but I refer to it again that I may emphasize to the reader all that Mr. Mauro says in making that terrible statement. This is what he said:

He said the death of Christ *put an end* to the Jewish kingdom, put an end to the Jewish nation, as a nation, in the sight and favor of God. He *contradicted* the prophecy that Christ should sit upon the throne of David forever; that He should so actually, personally, visibly, bodily, dwell in Jerusalem and that the city should henceforth be known by a new name, Jehovah Shamma—"The Lord is there."

Then, as usual, Mr. Mauro misapplies Scripture and misapplies it in the interests of his theory. He refers to the fact that, although the house of David was cut off by the nail and spear of the Cross, that tragedy enabled Him to open a fountain for sin and uncleanness wherein by God's "amazing grace, sinners of all nations may be cleansed from their sins."

But, Scripture tells us that this fountain is **yet to be opened**. That is to say, there is a time coming when the blood of the Cross is to be made effective to a special class, and that class is the house of David. It is to be made effective to them **when the Lord comes the second time**. As it is written: "In that day (when He shall come and "they shall" as He says, 'look upon me whom they have pierced'), there shall be a fountain **opened to the house of David** and to the inhabitants **of Jerusalem** for sin and for uncleanness."

This is a flat contradiction of Mr. Mauro's application of that fountain and a specific denial that "the house of David was cut off, and cut off forever as an earthly thing."

When the Lord comes again that fountain will be opened for the Jews as a nation, the grace of the Cross will be applied to them as **natural Jews** just as the grace of God is applied through faith to the natural man today.

In that great day of His Coming to Zion; as it is written, "to turn away ungodliness from Jacob," He will personally tell them how, on a Roman Cross outside the gates of Jerusalem, He died for them as a nation, as one of their number had foretold.

Because of the miracles our Lord was performing at that far time, the Pharisees gathered together in council and said: “What should we do, for this man does many miracles? If we let Him alone, all men will believe on Him, and the Romans will come and take away both our place and nation.” (And here I cannot help a still further digression that I may draw your attention to this side proof that the priests and the Pharisees believed our Lord was offering Himself as a **real king** to the nation. Otherwise, why should they have feared, that if the people believed on Him, the Romans would come and take away their political privileges. As conclusive proof, they did say to Pilate that He claimed to be Christ, a King.)

And one of them (that is of the Council) named Caiaphas, being the high priest that year, said unto them (to the Council), “You know nothing at all. Nor consider that it is expedient for us that **one man should die for the people**, and that **the whole nation perish not.**”

And this he spoke, not of himself, but being high priest that year, he prophesied that Jesus should die *for that nation*. (John 11:47-51)

Yes, in that day when He **comes again to Jerusalem**, and the Jews there gather around Him, He will speak of that far away olden time, and that far away prophecy; and He will reveal Himself to them as the Lamb of God who *did die* for them. He made the eternal purpose of God break through the incidentals, the blunder of the people, and the cruel murder of the Cross; so that, instead of the victim merely of an insensate mob, and an unjust judge, He became the divine victim ordained of God before the foundation of the world. Instead of a Cross, where the passions and cruelty of man flamed out, that Cross became the antitype, the fulfillment, of all the altars on which typical sacrifices had been offered to God for men.

He will tell them the story of that Cross as it was talked about and planned in the covenant Council of the everlasting Godhead.

They will press close to Him.

“And one shall say unto Him, ‘What are these wounds in your hands?’ Then He shall answer, ‘Those with which I was wounded in the house of my friends.’” (Zechariah 13:6)

Then will they repent and be in “bitterness (mourning) for Him as one that is in bitterness (mourning) for the first born.” (Zechariah 12:10)

Then will they call on His Name. They will own Him as the Lord, the Messiah, their covenant King. Mark well what they will do—They will take up that 53rd chapter of Isaiah, *which Christians have erroneously applied exclusively to themselves* through all these centuries. They will take up that chapter and make manifest, that, all along, it has been the prophetic confession and persistent return of the nation to the Lord.

How beautiful it will sound upon their lips in the accents of a Nation’s repentance.

“As a tender sapling, and as a root out of dry ground;

He has no form nor lordliness,

And when we see Him, there is no beauty, that we should desire Him.

He is despised and left alone of men;

A man of sorrows, and acquainted with grief;

And like one from whom men hide their faces—despised,

And we esteemed Him not.

Surely he has borne our griefs and carried our sorrows;

And we, we did regard Him stricken,

Smitten of God, and afflicted.
 But He was wounded for our transgressions,
 He was bruised for our iniquities,
 The chastisement of our peace was upon Him
 And with His stripes we are healed.
 All we like sheep have gone astray,
 We have turned, every one, to his own way;
 And Jehovah has laid upon Him the iniquity of us all.
 He was oppressed, and He was afflicted;
 But He opened not His mouth.
 He was led as a lamb to the slaughter,
 And was, as a sheep dumb before her shearers, He opened not His mouth
 He was taken from oppression and from judgment;
 And who shall declare His generation?
 He was cut off out of the land of the living;
 For the transgressions of My people was He stricken.
 And men appointed His grave with the wicked,
 But He was with the rich in His death,
 Because He had done no violence, neither was their any guile in His mouth.
 Yet it pleased Jehovah to bruise Him.
 He has subjected Him to suffering.
 When you shall make his soul an offering for sin,
 He shall see a seed, He shall prolong His days,
 And the pleasure of Jehovah shall prosper in His hand.
 He shall see the fruit of the travail of His soul and shall be satisfied.
 By His knowledge shall my righteous servant instruct many in righteousness.
 And He shall bear their iniquities.
 Therefore, I will assign Him a portion with the great,
 And He shall divide the spoil with the strong.
 Because He has poured out His soul unto death,
 And was reckoned with the transgressors;
 And He bore the sin of many,
 And made intercession for the transgressors.

Isaiah 53:2-12

What a confession that will be for the nation.

What a repentance that will be.

Hear then what the Lord will say to them.

He will say: "It is My people."

And they shall say; "The Lord is My God." (Zechariah 12:9)

With His iron roller, the ruler of spiritualization, Mr. Mauro, crashes into fragments this beautiful and sublime interview between the returned Son of David and His elect and repentant Jews, His brethren in the flesh, to whom He is sealed and bound in the blood of the everlasting covenant and the oath of God—their abiding Shepherd, as they are His purchased sheep.

Instead of that future, which will illuminate the earth, Mr. Mauro holds up the Cross of Christ at the moment when the descending blow of divine judgment falls upon Him and

bids us behold it as the terminus ad quem of the Jewish nation. In the welter and agony of that woe, to read the destruction of the House of David and all the sacred promises of its earthly glory, and then ask us to believe that the precious blood of Christ, no matter how freely shed, can compensate for the blow, which breaks the promises, shatters the covenants and robs our Lord of that glory in Israel for which He has waited in un murmuring patience two-thousand weary years.

I come now to the text of Scripture on which Mr. Mauro relies as the unanswerable demonstration and proof that the kingdom of God is not earthly, that it is altogether spiritual.

To quote Mr. Mauro in full from pages 95-97 of his book, he says:

“Romans 14:17, which I have already quoted, merits special attention; for it is the text that gives God’s own definition of his kingdom; and for that reason it is the very last verse we should expect to find omitted from any summary (*he refers to the summaries in the Scofield Bible*) that purports to give the teaching of the Scriptures on the subject of that kingdom. This is the passage:

‘For the kingdom of God is not meat and drink (more literally, not eating and drinking) but righteousness and peace and joy in the Holy Ghost.’

The kingdom is here defined both negatively and positively. We are told first what it is **not**, and then what it **is**; and hence the text is the more enlightening for our present purpose. For a contrast is here presented between the kingdom of God and the historical kingdom of David, which the rabbinites supposed (as the dispensationalists do now) were one and the same. Concerning the kingdom of David, it is recorded that they who came to make him king ‘were with David three days, **eating and drinking**’; and that those who lived in the territory of the other Tribes, even unto Issachar, and Zebulun and Naphtali; brought bread on asses, and camel, and on mules, and on oxen; also next, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen and sheep abundantly; for there was joy in Israel. (1 Chronicles 12:39, 40) Also, it is written, that David, in those days, ‘dealt to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.’” (Id. 16:3)

“But the kingdom of God **is not like that**. Everyone in that kingdom has (1) the **righteousness** of God; (2) **peace** with God, and (3) **Joy** in the Holy Ghost. It is worthy of note that Paul is here summarizing the blessings of the Gospel, as he had already stated them in Chapter 5. For there is declared the fundamental doctrine that (1) being justified (made righteous) by faith, we have (2) peace with God through our Lord Jesus—and not only so, but (3) ‘we also joy in God.’ (Romans 5:1, 11). The blessings of the kingdom of God are not the fruits of the land of Canaan, but the fruits of the Holy Spirit; and the ‘joy’ that was in Israel because of the good things to eat and drink, is replaced by ‘joy in the Holy Ghost.’ This is the ‘Gospel of the Kingdom,’ as preached and taught by Paul.”

I have sacrificed an important part of my space and quoted Mr. Mauro at length that he might fully express himself upon this Scripture. To him it is a demonstration and proof that the kingdom of God is in the Holy Ghost, is an invisible, wholly spiritual kingdom, and in no way related to Israel as an earthly nation, nor to the literal throne of David.

I have felt a keen sense of indignation in quoting this extract. Indignation at the self-complacent coolness with which such a marvelous spiritual work as the Scofield Bible is

charged with insincerity and duplicity. Indignation, also, at the contemptuous cynicism that is expressed against any view of the kingdom of God other than this unique and spiritualized one, and the amazing self-exaltation which assumes the place of final authority. But, above and beyond all, I have been indignant that Mr. Mauro should ignore the fact that the installation of David as king is the prophetic and perfect picture of that actual hour when our Lord Jesus Christ, the true David, the Beloved, shall come again and be received with rejoicing and joyous greeting by the nation which once so brutally rejected Him, and had no better drink to offer His thirsty lips than a cup of vinegar and gall.

I have been indignant that instead of drawing the attention of his readers to the beauty and wonder of this typically prophetic scene and bidding them to behold the ultimate and essence of all spirituality and the glory of the Holy Spirit in the hour when He who was conceived by the Holy Ghost shall reveal Himself as the King, and make the very earth to be glad with the feast of His joy; that Mr. Mauro would take that scene to vulgarize it and create the grotesque impression that all such literalism as eating and drinking, literalism in any direction when applied to the kingdom of God, is a denial of spiritual consciousness and a repudiation of the Holy Ghost.

Our Lord, the source and essence of all that is actually spiritual, says of Himself that He came into this world to live in it as one who eats and drinks. He says:

“The Son of Man is come **eating** and **drinking**.”

Then He says that His enemies had belied Him, sought to vulgarize and degrade Him, for they said: “Behold a gluttonous man, and a wine bibber.” (Luke 7:34)

Does Mr. Mauro wish to turn that scene in David’s history into an illustration and proof that anything like it at the coming of Christ and His kingdom, anything literal and really human about it, would make it common, vulgar, a degradation and denial of all that is spiritual and holy?

Of the many sorry things Mr. Mauro has written in his book to set aside the literalism of the kingdom of God, this is one of the sorriest. Let Mr. Mauro turn at once to that wonderful twenty-fifth chapter of Isaiah in which we have a picture of the hour when our Lord shall come as King, make a feast to the people of “fat things—full of marrow,” on Mount Zion.

I have already described it, but because of the dramatic scene to which our attention has been called, it should be read and studied with fresh interest. In that chapter it is written as follows:

“And in this mountain (Mount Zion) shall the Lord of Hosts (none other than our Lord Jesus Christ) make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

And He destroys in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

He will swallow up death in victory (this Scripture is quoted by Paul in his description of the Coming of the Lord, the resurrection of the dead in Christ and the transfiguration of the living): and the Lord God (even our great God and Savior Jesus Christ) will wipe away tears from off all faces; and the rebuke of his people (the Jews) shall be taken away from off all the earth; for the Lord has spoken it.”

Here is eating and drinking in the presence of the Lord, and the food provided by the Lord Himself. Does Mr. Mauro feel that eating and drinking do not belong to the high-tension state of the Coming of the Lord?

Would he explain it all away into thin, ethereal nothingness, by the principle of spiritualization and symbolism?

What will he say then of that Sunday night of the day our Lord rose from the dead and met His disciples in the upper room? Has he forgotten the risen Lord asked for such a commonplace matter as, "something to eat?"

He actually said: "Have you here any meat?"

Has Mr. Mauro forgotten that they gave Him a piece of a broiled fish, and of a honeycomb; and that it is of the Holy Ghost record, as written: "And He took it, and did eat before them." (Luke 24:41-43).

Has Mr. Mauro also forgotten that when Peter preached at the house of Cornelius he corroborated the fact that our Lord did eat in His resurrection body? As it is written:

"Him God raised up the third day, and showed Him openly, not to all the people, but unto witnesses chosen before of God, even unto us, who **did eat and drink with Him after He rose from the dead.**" (Acts 10:40, 41)

Does Mr. Mauro's spiritual concept mean the elimination of the flesh? Does he wish us to understand by "spiritual" only the mystical, the ethereal, the invisible and unreal?

But, let us take up the issue in the innuendo that the literalness of the Coming and kingdom of Christ and the restoration of the house of David is not compatible with the declaration of Romans 14:17; that the kingdom of God is in the region of the Holy Ghost; and that those who are members of that kingdom find their joy, not in literal, material things, but altogether in the unseen environment of the Holy Ghost?

Does Mr. Mauro forget that the Son of God has said: Abraham, Isaac, and Jacob are to sit down in the kingdom of God? Has he also forgotten that these three men were men occupied with material things, men of affairs, full of great business and enjoying the things of this life? And yet, it is of this Abraham that it is said: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."

Does Mr. Mauro have any doubt that Jacob had a deep consciousness of the Holy Spirit, that earthly Jacob to whom, when the day dawned on Peniel, the Angel said "as a prince you have power with God and with men, and have prevailed."

Does Mr. Mauro have any question about the Holy Ghost experience of the David who made this feast of eating and drinking to which our attention has been called; the David who cried out; "Take not thy Holy Spirit from me." (Psalm 51:11) Or the David who said: "Restore unto me the **joy of thy salvation**; and uphold me by thy free Spirit." (Psalm 51:12)

This David, the absolute king, who could lie awake upon his bed through the night, meditate upon his God, and who wrote: "As the deer **pants** after the water books, so **pants my soul** after thee, O God. My soul thirsts for God, for the living God." (Psalm 42:1,2)

And yet, all these men, each one of them, was looking forward to, actually expecting, the kingdom of God in Israel, **down upon the ground**, hard and fast upon the ground, on Mount Zion, in Jerusalem, and *there forever*.

In the face of all this and much more like it, I dare to say that the text, Romans 14:17, as a text, does not have **sufficient leverage** by which it **may lift the kingdom of God**

away from Mount Zion, away from Jerusalem, away from the earth and earthly things, into the mystical or the unreal, on the supposition that **spirituality and materiality are not compatible with each other**; that a **kingdom of God on earth**, even though its **source be Heaven and the throne of God**, is **not spiritual**.

Such interpretation of Romans 14:17 is denied and repudiated by the history of Spirit-filled men who believed in the literalness and reality of a kingdom of God down here on the earth; the history of men, who, the more they realized the coming of a real kingdom of God on earth, the more they believed that some day the Lord would come and enthroned in Jerusalem, should execute judgment and justice in the earth, became all the fore filled with the Holy Spirit, and sought to live in His power and in the light of the coming Glory.

In final terms, and as a full response to Mr. Mauro's challenge of Romans 14:17, by which he seek to demonstrate that the Kingdom of God is already here; that it is a spiritual kingdom over which our Lord Jesus Christ is now reigning and ruling as a spiritual and unseen King, I would answer in unhesitating speech and in the logic of Scripture after Scripture quoted and moving across the pages of this book of mine in the unit of an unbreakable testimony, that the kingdom of God is wholly future. I state that, in very truth, there is **no such thing** as a kingdom of God on earth today. Such a kingdom **does not exist**. So long as its King is *rejected* from this world and is an *exiled King on His Father's throne in Heaven*, that Kingdom *cannot exist* (and it is to be remembered that the Church is *not* the Kingdom, it is the Body and Bride of Christ and is to be Co-ruler with Him **in** the Kingdom.) The kingdom can come and be established on this earth **only** when the King comes, and the Church previously caught up to meet Him in the air comes **with Him** as ordained of God the Father in the 110th Psalm; that hour when He shall, as promised of the Father, appear with the Church at Mount Zion and "rule in the midst of His enemies."

Romans 14:17, therefore, although written in the present tense, like all references to the kingdom in this age, has a future application. When the kingdom is set up, its mode will not be in the processes of the mere natural life, but in the mode of the Spirit. Those who shall be in that kingdom will be able, as our Lord Himself has said, "to eat and drink at His table." But, their righteousness, peace, and joy, will not be just in eating and drinking at His Table, great as the privilege will be, but in the Spirit. That is because through the Spirit they will be **linked** in *everlasting and essential union* with Him who is none other than our "Great God and Savior Jesus Christ, the Prince of Peace, in whose presence there is fullness of joy forever."

Like all of Mr. Mauro's endeavors to uphold his imagination by the Word of God, the Word itself reacts upon it and shows the folly of such an effort.

That the Kingdom of God is an earthly kingdom, its source, Heaven, its area the whole earth; that its culmination and full manifestation will be primarily in the nation of Israel, and that nation made all righteous and, after that, the whole world; so that, He who shall be king of Israel will be King of Kings and Lord of Lords, King over a Kingdom which Daniel says shall be "under the whole heaven," is the multiplied and unvarying testimony of Holy Scripture.

Certain texts, which declare this truth, are like volumes in themselves. Take, for example, these words of the Son of God to His disciples:

“I say unto you, that you which have followed me, in the regeneration (that is, the thousand years) **when the Son of Man shall sit in the throne of His glory**, (at Jerusalem, Jeremiah 3:17; Matthew 25:31) you also shall sit upon twelve thrones judging (ruling) the twelve tribes of Israel.” (Matthew 19:28)

(What a crushing denial this is of a spiritual Israel, and what an answer to the statement that there is **no prophetic future** to natural Israel.)

What an apocalyptic statement this is!

All Israel united, nothing less than **twelve tribes**. The twelve disciples on twelve thrones are ruling as kings over these twelve tribes. And, all of this is taking place in the *Millennial Kingdom*, when our Lord is seated upon the throne *of His Glory*.

And, that there may be no mistake as to the location of that throne, I have referred to Jeremiah 3:17; where it is written: “At that time they shall call Jerusalem the throne of the Lord.”

In that day of the kingdom, the disciples, all those who followed Him over the hills of Judea and walked with Him through the plains of Galilee, shall be ruling in majesty over the reunited tribes of Israel.

Since the *throne in Jerusalem* is called the *throne of the Lord*, it is the throne of our Lord Jesus Christ, and the name Lord when applied to our Lord Jesus Christ signifies God, and **all God is**. Since our Lord Jesus Christ claimed to be God, and since He was Son of God and, therefore, God the Son in actual substance; in short, and in very truth, He was and is God of God, very God of very God. Then, the kingdom over which He is to reign is, and must be, the kingdom of God. As this kingdom will be a kingdom centered in Jerusalem and ruling over the twelve tribes of Israel, then beyond all controversy, the **kingdom of God** will be set up *in Jerusalem*, in *Palestine*, in the nation of *Israel*.

That there may be no mistake about the real and earthly character of the kingdom of God, our Lord has given a more detailed statement of the relation the disciples shall sustain to it. He says: “I appoint unto you a kingdom, as my Father has appointed unto me; that you may **eat and drink** at my table in **my kingdom**, and **sit on thrones** judging the twelve tribes of Israel.” (Luke 22:30)

Nor should it be amiss for Mr. Mauro to remember that at the **last supper**, the Lord said to these disciples, as He lifted the cup in which He pledges His life and death for them: “I will not **drink** henceforth of this fruit of the vine, **until** that day **when I drink it** new with you in my Father’s Kingdom” (the kingdom which He says the Father appointed unto Him.) (Matthew 26:29)

There is another Scripture, which shows Jerusalem as the center of Gentile worship and the Jew in the place of the Lord’s chamberlains, acting in His name and in their behalf. As it is written:

“Yea, many people and strong nations shall come to **seek the Lord** of hosts in Jerusalem, and to pray before the Lord.

Thus says the Lord of Hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations (representing the ten federated nations of the revived Roman Empire), even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that **God is with you**.” (Zechariah 8:22,23)

This is, of course, in fulfillment of that major promise in Isaiah 2:3. How beautiful it is.

“And many people shall go and say, ‘Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.’”

This verse is a sample of Hebrew parallelism. For example:

“Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” The second member of the sentence, “the word of the Lord” parallels the first part of the sentence, “the law.”

That is, by the Law, is meant the whole word of God, not merely the Law of Sinai; but in that day of glory, the whole of this marvelous book we call the Bible, from Genesis to Revelation.

In that day, this written Word will be exalted, and in Jerusalem, this wondrous Lord of ours will take it up, and out of it, show us of His ways.

There is a Scripture, which leaves no possible doubt that the earth will be the center of the kingdom of God the Son of God is coming to establish. “And he that overcomes and keeps my works (this is the risen, ascended Son of God, the covenant Son of David who is speaking) unto the end, to him will I give power of the nations.” (Revelation 2:26)

It is power and Rulership in relation to the nations of the earth, a kingdom in the earth to which the nations shall be subject, and over which as a reward, he who has proved himself faithful in this time of an absent Christ, faithful to Him and His way, shall reign and rule.

There is a Scripture, which paints this kingdom of God on the earth on that side of it when time is no longer counted. “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.” (Revelation 21:4)

Will Mr. Mauro take these texts and pass the iron roller of his spiritualizing scheme over them till they are flattened out and limp and have nothing left of their original import?

Are we henceforth to read Scriptures with the assurance it does not mean what it says; and that we can understand it in proportion only as we have the genius to see what the eyes never can see and what only the imagination can weave?

This spiritualizing system in which Mr. Mauro finds his joy and exultation, not only robs Israel of all the literal promises so richly made to them, but with a strange Manichean twist, considers this earth and all things material as the opposite of all things spiritual. This system of his, not only transmutes the tribes of Israel into the household of faith, all who believe the Gospel today, whether Jew or Gentile, but changes the geography of the Bible, transferring Mount Zion from this earth to Heaven, and the covenant throne of David from Jerusalem to the throne of the universe. With a strange twisted logic, Mr. Mauro makes Heaven the final abode of the redeemed and produces that blindness which fails to see that Heaven, while unspeakably glorious, is, relatively speaking, a temporary provision of the living God, until He carries out the multiplied detail of His eternal purpose to make this earth the final abode of His redeemed. It is to be a world where under new heavens, in an earth regenerated, renewed, made over, purified, and made the perfect Paradise of God, those who are the blood bought of God shall live on a plane of being in which human attainment shall make the intellectualism of today seem like the vaporings of unbalanced minds. The mightiest of today’s

achievements will equal only the nursery play of mere infants. It will be a world where those who have been redeemed and regenerated and made immortal, will be a revelation and unceasing wonder to the on-looking universe, of the genius, the omnipotence, the love and limitless grace of a sovereign God who, through the voluntary sacrificial death of His co-eval, co-equal, co-eternal, and incarnate Son, could punish sin, magnify His own righteousness and righteously save the worst of sinners, transforming a race of helpless sinners into immortal Sons of God, and this sin stained earth from the swinging cemetery of the dead into the Paradise of God, the radiant center of the Kingdom of God.

Will Mr. Mauro so empty the sacred promises of Holy Scripture of all literalness, that this glorious future they hold out for us, shall fade away from the vision of faith, and only the film of an indistinct, unmeaning, incomprehensible chaos of a future is unrolled with all its fog before us?

This is what Mr. Mauro is doing in his book, “The Gospel of The Kingdom,” a gospel which is not a gospel at all, but by reason of its misinterpretations, contradictions, and confusion of the truth, should be a warning to all who seek to give play to imagination rather than “a thus saith the Lord,” and who mistake self-complacency and self-pride for inspiration from God.

A RESUME

However wearisome the repetition of it may be, I feel it necessary, finally, to recall Mr. Mauro’s fundamental proposition in his argument concerning the kingdom of God.

His general proposition is, that the earthly Israel has no part, nor lot in the kingdom of God. No matter what prophecies in the name of Israel are as yet unfilled, they are not for the natural Israel. All unfulfilled promises and blessings in the name of Israel are for a special, an elect, a true Israel of God, made up of all **nations, people, kindred, and tongues**, who believe in Jesus Christ and Him crucified. A believing Jew and a believing Gentile alike, are members of the true Israel of God; such and such only are the real Israel of God.

That this is Mr. Mauro’s thesis you may read in his own words from page 81 of his book:

“The tribes of Jacob are those who are Jews inwardly, that is to say, the entire household of faith.” (As the household of faith in this hour is the Church, then the Church must be called, “the tribes of Jacob.”)

On page 243:

The “all Israel of Romans 11:26,” is **the whole body** of God’s redeemed people.

On page 236:

The believing remnant of Israel—**with believing Gentiles**—“are the true Israel of God.”

On page 123:

“The true Israel was never at any time, in the purpose of God, an earthly nation or kingdom.”

On page 68:

“His Father’s business, upon which He (Christ) had come,

was not at all in connection with the earthly expectations of Israel, but was for the redemption of the whole world, and the introduction of a spiritual kingdom composed of redeemed sinners out of every nation under heaven.”

On page 120:

“The earthly kingdom had no place at all among the purposes He (Christ) came to accomplish.”

On page 238:

“Of all the as yet unfulfilled promises of God, whatsoever and however many they be, **nothing remains for the natural Israel.**”

Over against these incidental statements and the general proposition, that the true Israel, is not Israel after the flesh, but all regenerated believers, whether Jew or Gentile, there are six great Bible facts which, not only flatly nullify Mr. Mauro’s deductions, but render it a **near comedy in thinking.**

These are the great facts:

1. God promised to Israel that He would restore them permanently to their land as a nation and as a people.
2. They should be reunited and never again divided and they should be twelve tribes, not Ten and Two.
3. They should be regenerated as a nation in the land.
4. They should be a nation of Israel forever.
5. As a perpetual nation of Israel they should dwell in the land of Israel forever.
6. These solemn and far-reaching promises of God were not made to a special class in Israel, a spiritual Israel, they were made to a whole Israel, an historical Israel, an Israel after the flesh, an earthly Israel.

Let us examine these promises in detail.

1. God promised to Israel that He would restore them **permanently** as a nation and people to their own land. “I will take the *children of Israel* from among the heathen, (Gentiles) whither they be gone, and will gather them on every side, and bring them into their own land. And they shall dwell in the land that I have given **unto Jacob** my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children **forever.**” (Ezekiel 37:21, 25)
2. God promised they should be reunited in the land and never again divided. They should be **Twelve** tribes and not Ten and Two. “And I will make them **one** nation in the land upon the mountains of Israel; and one King shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms **any more** at all.” (Ezekiel 37:22)
3. God promised they should be **regenerated** as a nation in the land. “This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord;

for I will forgive their iniquity, and I will remember their sin no more.” (Jeremiah 31:33,34)

“And I will give them **one** heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh.” (Ezekiel 11:19)

“Thy people also shall be **all righteous**.” (Isaiah 60:21)

This will be a regenerated **Israel**, **not** regenerated Gentiles **with** Israel. Nay, there will **not be a regenerated Gentile** among them. It will be a regenerated Israel, and **Israel only**.

4. God promised that this restored, reunited and regenerated Israel should be a nation of Israel forever.

Read the magnificent promise and absolute assurance of God:

“Thus saith the Lord, which gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divides the sea when the waves thereof roar; the Lord of hosts is His name:

If those ordinances depart from before me, says the Lord, then the seed of Israel also shall cease from being a nation before me forever.” (Jeremiah 31:35, 36)

That is to say, when the sun, moon, and stars no longer give their light, then the nation of Israel will cease to be a nation. It is God’s way of saying in terms of light, that the nation of Israel shall be a nation forever. Times may come and times may go, and centuries may be spun from the speeding years, but whatever the movement or the change, there will be **one abiding fact—the nation of Israel**.

5. God promised that the people of this restored, reunited, regenerated, and perpetual nation of Israel should dwell in their own land, the land of Israel **forever**.

“Seek the Lord, and his strength; seek his face evermore. Remember his marvelous works that he has done, his wonders, and the judgment of his mouth. O ye seed of Abraham his servant, his children of Jacob his chosen. He is the Lord our God; his judgments are in all the earth, He has remembered his covenant forever, the word which he commanded to a **thousand generations**. Which **covenant** he made with **Abraham**, and his oath unto **Isaac**: and confirmed the same unto **Jacob** for a law, and to **Israel** for an everlasting covenant; saying, unto thee will I give the land of Canaan, the lot of your inheritance. (Psalm 105:4-11)

A thousand generations! Think of it; a thousand generations means 30,000 years. It is God’s way of saying **forever**. In fact, He has used that word, “forever,” in respect to the land as Israel’s dwelling place. “**They shall dwell therein forever.**” (Ezekiel 37:25)

6. These solemn promises, which involve, not only the omnipotence, but also the integrity of God, were not announced to a special class in Israel, to a spiritual Israel. They were announced to an Israel **en bloc, en masse**, to a **whole** Israel, an **historic** Israel, an Israel of the **prophets**, and an Israel **after the flesh**, to a **natural** Israel.

The promises were given precisely as the Gospel is given. God's command is that the Gospel is to be given to every creature. Therefore, it is to be given to all those who are in the flesh, to all **natural persons**. Just so, this promise to Israel is for the ears of every Israelite.

The determination as to who among those Israelites may be of the sheep, of the elect, lies exclusively in the province of God.

Thus these promises of God are made to an Israel in the flesh, a natural Israel; the Israel that will be gathered into the land, and will be gathered as a **natural people**. It is this natural people who will become by the sovereign, elective action of God, the regenerated Israel. It is the Israel that will be gathered there, made up of the twelve tribes, all Israel.

The regenerated Israel who shall dwell finally in the land will be the spiritual Israel, “the Israel of God.”

But, do not forget it, they will be **racially**, Israelites, not Gentiles. Israelites by natural birth, as Paul, who was of the tribe of Benjamin and boasted of his birth, declaring that he was a “Hebrew of Hebrews;” were transformed by the amazing grace of God into a Jew **inwardly, a spiritual Israelite**.

Here is God’s own clear testimony concerning the Israel of God, that Israel which is to be the recipient of manifold blessings. It is a natural Israel, wrought upon of God, by the same omnipotence with which through the centuries He has been taking Jews in the flesh and Gentiles in the flesh and transforming them into the members of the Spiritual Body of Christ—the Church.

Mr. Mauro’s fatal blunder is to be seen in the casting away of natural Israel as the clay upon which God as the Potter will work **nationally** in Israel, in the future, as He does **individually** in the Jews, through the Gospel today.

Spiritual Israel is a wondrous truth when you come to it and face it in its proper category. It is out of the common clay of human nature, that God makes that Vase which is Israel; that Vase of His workmanship into which He puts the treasure at last: the Spirit of the life-giving Christ.

If Mr. Mauro’s principle, that the blessings of God are announced only to an elect and special Israel, were applied to the preaching of the Gospel, then it could not be preached to every creature, surely, not to persons in the flesh. But just as the **Gospel is** to be preached to every creature, so the message, whether by prophet or direct word of the Lord, is delivered to all Israel, to Israel in the flesh—to natural Israel.

Even that text Mr. Mauro seems to find so much comfort in quoting, Romans 9:9, “They are not all Israel which are of Israel,” is disastrous to the proposition of an elect and spiritual Israel made up of regenerated Jew and regenerated Gentile. This is clearly so, because the Apostle Paul is simply separating **two classes of Israelites**. He says the unregenerate Israelite does not constitute the final, spiritual Israel. For a moment, make special note that, this action of unregenerate and regenerate Israel is all **inside the racial lines of Israel**, not **outside**; and if the lines were extended to the infinite they would never bring a regenerated Gentile into the realm of the actual, spiritual Israel of God, that spiritual Israel which is of the race of Israel.

The more you examine it, the more it will be seen that the endeavor to build up a composite, spiritual Israel, made up of Jew and Gentile at the expense of the natural, historic, Israel, or to refuse a spiritual Israel of Israel alone, the more evident it is that the effort is of man and not of God. This determinate definition of the Word of God concerning Israel makes it both legitimate and suggestive to read again some of the statements of Mr. Mauro in the light of the defining Scriptures.

Take his bold statement: “of all the as yet unfulfilled promises of God, whatsoever and however many they be, nothing remains for the natural Israel.” The one promise in Ezekiel 37 alone, that the Lord will place a reunited Israel in the land of Palestine, and the rich world of promised blessing concerning them overwhelmingly contradict the statement. “I will place them, (in the land) and multiply them, and will set my sanctuary in the **midst of them forevermore**. My tabernacle also shall be with them; yea I will be their God and they shall be my people.”

Take his statement, that when the times of the Gentiles are ended there will be no Jewish people left on earth. Read that in light of God’s own declaration that when sun, moon, and stars fail before God and refuse to give their light, then, and not before then, will Israel cease to be a nation.

Could there be a greater putting to shame of the statement? By all the light of the sun, by all the light of the moon, by all the light of the myriad stars pouring down upon Mr. Mauro’s statement, his words seem to take fire and burn away till only the ashes of their folly is seen.

For a flat contradiction of Mr. Mauro’s word about the eventful disappearance of the Jews, (and it makes no matter where he locate that disappearance), the contradiction may be seen in the prophecy of Joel.

“But Judah (that is the Jews) shall **dwell forever**, and Jerusalem **from generation to generation**.” (Joel 3:20)

And this further declaration of Joel; “Then shall Jerusalem be holy, and there shall no strangers (Gentiles) pass through her **any more**.” (Joel 20:17)

In the light of that word of God, read Mr. Mauro’s assertion that Jerusalem is to be perpetually in the hands of the Gentiles. Then read this word from Isaiah:

“The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of their feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel.” (Isaiah 60:14)

Instead of being under the feet of Gentiles, the sons of Gentiles will be at the feet of Jerusalem. And remember the new name of the city, one of the as yet unfulfilled promises: “The Lord is There.” (Ezekiel 48:35)

And what Lord is this talking about?

Read Zechariah 14:4. “And His feet shall stand in that day upon the Mount of Olives.”

Whose feet do we say?

The answer is in verse 5:

“The Lord my God.”

And He is none other than “Our great God and Savior, Jesus Christ.”

Speaking of Jerusalem in days to come the Lord says: “I will make the place of my feet glorious.” (Isaiah 60:13)

Read Ezekiel 43:7.

“And he said unto me, Son of Man, the place of my throne, and the place of the soles of my feet.”

Mr. Mauro’s effort to make the kingdom of God a purely spiritual realm forces him to meet the vast Scripture concerning the nation and people of Israel.

There they are, a historic people, and with prophecies that link our Lord Jesus Christ to them as the Son of David.

There they are with prophecy after prophecy concerning their future on this earth, and their relation to a kingdom of God on earth. Mr. Mauro must get these out of the way to sustain his kingdom idea, and this leads him to the astonishing invention that the only Israel that is to be taken into account is an elect Israel made up of individuals out of all nations who believe the Gospel of a crucified and risen Christ.

With this scheme he goes smashing through Scripture, making such astounding statements as that the death of Christ put an end to the house of David as an earthly thing forever, and that other statement of statements, that the Davidic throne of the Son of God is not at Jerusalem, but in Heaven, the throne of the universe.

Take up this whole scheme of Mr. Mauro and study it from beginning to end and it becomes evident that his concept of a spiritual Israel and the kingdom of God, is a pure, personal, invention.

MR. MAURO'S DENUNCIATION OF THE SCOFIELD BIBLE

In closing, my examination of "The Gospel of The Kingdom," I wish to call attention once more to Mr. Mauro's denunciation of the Scofield Bible.

This denunciation may be found on pages 5, 48, of that book.

"The Scofield Bible has usurped the place of authority that belongs to God Bible alone."

"I trust that my readers may be moved to join in a solemn protest against the further publication and sale of a book that many unwary children of God accept as a 'Bible,' and which contains so grievous a misrepresentation—amounting to a vilification—of the holy Law of God." (This, I repeat, he says in connection with Dr. Scofield's teaching on Law and Grace.)

Among the many editions of Bible notes and commentaries in my library, there has been for some years, a fine copy of the Scofield Bible (a gift to me).

In all these years I have opened that copy and read some of the notes, probably, a half dozen times, not more. Until recently, I could not say I was fully acquainted with Dr. Scofield's notes. My attention was then particularly called to them by reading Mr. Mauro's book, "The Gospel of the Kingdom." Because of that book, the boastful advertisement of its publishers, together with inquiries from those who had been puzzled and disturbed by it, and because of some inquiries as to whether I endorsed the Scofield Bible, I felt obliged to take up and consider Dr. Scofield's notes.

I examined them in respect to general and fundamental propositions. I was amazed, gratified, gladdened, my faith strengthened and my heart filled with gratitude to God to find on all the lines with which I was familiar, and had so long and joyfully taught, Dr. Scofield richly proclaimed them.

These notes revealed a saturated knowledge of the Bible, consciousness of it as God breathed, and made manifest beyond question that Dr. Scofield had been possessed and move by the mind of Christ in writing them.

The truth is presented in such simplicity, directness and daylight clarity, that it is absolutely illuminating. Whole sweeps of truth are set forth with such compactness, such concreteness of expression, that there is not a wasted word, and yet, the unmodified wholeness of the Bible reaches you and you know it as a "thus saith the Lord."

After a study of these notes I am prepared to say it is impossible to put any Bible Commentary or Exposition I know (and I know and have all that are worth knowing) in comparison with Dr. Scofield's as such. To print, to send broadcast the statement that the Scofield Bible contains a "grievous misrepresentation," a "vilification of the holy Law of God," to publish abroad that Dr. Scofield's notes are the result of an "infatuation," by his own "theory," that what he teaches in these notes is a "fabrication," a "concoction," something not "derived" from the Bible but "imposed" upon the Bible; to give utterance and wide publicity to such denunciation of a book beloved by thousands is, as I conceive it, not only a denunciation, but an unworthy and baseless slander.

As I have gone through these notes, not only have I found a blessed clearness in setting forth the truth of God, an exaltation of Jesus Christ as Redeeming Savior, Lord, and very God, but a worshipful reverence of the Bible, even to the letter of it, as the supreme

authority, the tribunal from which there can be no appeal, the tribunal to which Dr. Scofield submits his writings and by which he wishes them to be judged.

In the nearly fifty years pastorate of the same widely known church here in this great city of New York, I have had a perfect opportunity to see the result of this teaching, not only as I have been privileged to give it by voice and pen, but as the Scofield Bible and Dr. Scofield's own personal teaching have brought it home to the people.

I have no hesitation in committing myself to the unreserved statement that if every member of every genuine Christian Church possessed a Scofield Bible, read the foot-notes, studied and searched prayerfully the Scripture to which Dr. Scofield directs them, the Christians in that church would be a unit in the faith once for all delivered, with joy in the Bible as the sure Word of God, and constituting a church with the "hearing ear," a church in which the preacher would find himself in an atmosphere, an environment, that would compel him to bring forth all he knew of the divine theme, and to give the best of which his mind was capable in transmitting the Word of Life.

Modernism would wither in such a Church. Nay! Modernism could not enter it; it would stumble and fall down in its own shame on the very threshold. With such a Bible-fed membership, that church would become a fountain of spiritual life in its community, a rebuke to mere religiousness and self-satisfied materialism.

If any preacher find himself circumscribed in his preaching, if he feel himself at the end of his themes and full of anxious questioning where and how to find material for sermons, let him take up this bitterly denounced book, the Scofield Bible, let him take its "Summary" alone, and he will find he has more to preach about than his own life time will permit. He will not develop the wrinkled brow and weary spirit in an effort to find something "new," something "fresh," that will "draw" the people. On the contrary, every page of the Bible will become as a garden of flowers in which the texts of Scripture will bloom with such beauty in form, such fragrance of the Spirit, that his embarrassment will be what abundantly flowering passage to pick and give forth to others.

Let any Christian recognize the "dispensational" teaching, which the Scofield Bible so richly unfolds, and which so inspires Mr. Mauro's antagonism, and he will learn to read the Bible intelligently, with light from Heaven flowing across each page into his soul, till his mind will be content only as he gives out to others what he himself has found in this divinely wrought casket—the infallible Word of God.

I am very thankful for my own part that this book of Mr. Mauro's, with whatever of confusion it may produce in some Christian minds, has been written; for it will lead earnest Christians every where, not only to read Dr. Scofield's, even the Scofield Bible, but to study and search the Word itself more fully, more carefully than ever, not only that they may attain unto the nobility of the "Berea Jews" in searching the Scripture daily to see whether these things be true, but that they may receive into their soul as with the flame of holy fire, the imperishable consciousness of the truth of Scripture as Dr. Scofield has been led to present it.

DR. SCOFIELD'S REMARKABLE PROPHECY
CONCERNING MR. MAURO

The following is an extract from a letter written by Dr. Scofield twenty-five years ago to Dr. Gaebelein, of whom he was a life-long friend, concerning Mr. Mauro.

“I have been glancing through Mauro’s ‘Man’s Day.’ Surely we cannot go with that! Why not give a discriminating review? Point out what is true and also what is false. It will mislead very many. The history of other minds, of other errorists show whither he is tending, and it is the sure prophecy that in future books he will advance to the full statement of view at which he now merely hints. It is a pity; he seems a sweet spirit and is clearly an able man. **All the more he will do harm in the end.**”

C. I. Scofield